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THE
NEW TESTAMENT:

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TRANSLATED

FROM THE

GREEK TEXT OF TISCHENDORF,

BY

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SIXTH THOUSAND.

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PREFACE.

In this translation I have strictly followed the text of Tischendorf's eighth critical edition of the Greek Testament as far as it has been published, namely to Luke xviii. 9; then, to the end of the Gospel of John, that of the second edition of his *Synopsis Evangelica*, published in 1864, after he had collated the Codex Sinaiticus; and that of his seventh edition (1859) in the remainder of the New Testament. I have chosen this text in preference to that of Griesbach or Lachmann, partly because I consider it as on the whole the best, and partly because I believe that it is so considered by the majority of competent scholars throughout the world, and thus deserves, more than any other, to be regarded as the modern received text. It is fortunate that, so far as theological opinion is concerned, there is no ground of choice between the three editions which have been named. I do not speak of the splendid edition of Tregelles, because only three-fourths of it have been published.

It is hardly necessary to say that my judgment does not coincide with that of Tischendorf in regard to every reading. It cannot be expected that there should be a perfect uniformity of opinion in cases where the evidence, external and internal, is very evenly balanced. But for several reasons I have thought it best not to interpose my own judgment in regard to the Greek text in any instance. I am responsible only for the translation. Punctuation, however, is well known to be a matter of interpretation rather than of textual criticism; no punctuation marks of any consequence being found in the most ancient manuscripts. In this respect, therefore, I have occasionally used my right as translator; though I regard the punctuation of Tischendorf as in general very judicious.

I have also thought it inexpedient to depart from the Common Version in the arrangement of the General Epistles, namely, those of James, Peter, John, and Jude, which in Tischendorf's edition come between the Acts of the Apostles and the Epistles of Paul.

I request that every reader will bear in mind the Greek text which I have followed; otherwise some of my departures from the Common Version might seem to be unnecessary or arbitrary.

In regard to my translation, it is so difficult to state in few words the views and principles by which I have been guided, that I must leave it to speak for itself. I will merely say that it has been my aim to make a version more free from wholly or nearly obsolete words and phrases, more intelligible, more critically accurate, and on the whole even closer to the original than that of King James's translators, though less incumbered with mere Greek and Hebrew idioms. I have endeavored, with what success it is not for me to say, to retain what may be called the savor and spirit of our old and familiar version, so far as is consistent with the paramount duties of a translator; and in doing this I have simply acted in conformity with my own judgment and taste.

Though mere professions of impartiality are deservedly held in light esteem, yet, as my book is published by the American Unitarian Association, it may not be wholly superfluous to state that my translation has not been supervised or corrected by any association, or by any authority whatever. Every word of it is the result of my own judgment, guided by universally acknowledged principles of scientific interpretation, without regard to creed or church. This does not mean, however, that I have not occasionally consulted with the accomplished Greek scholars of Cambridge, Professors Sophocles and Goodwin, as to the meaning of a word or a phrase. I would especially acknowledge my obligations to that thorough and accurate scholar, my friend Mr. Ezra Abbot, the assistant librarian of the University, who kindly offered his aid in looking over the proof-sheets; in the performance of which important service he also made many criticisms and suggestions, which have added much to the value of my translation. To the same gentleman I am indebted for access to a manuscript translation of the Epistles of Paul to the Romans and the Corinthians by that distinguished Biblical theologian, the late Professor Andrews Norton of our University. I have also had access to the most important translations of the whole or of parts of the New Testament in English, German, and French, and to the principal commentaries, ancient and modern.

References to the parallel passages in the four Gospels, and to those cited from the Old Testament, have been given in the margin, together with a few notes, containing some various readings, some renderings different from those in the text, and a few explanations of my own phraseology. But exposition, or interpretation, or argument, formed no part of my design. For this purpose another volume would have been required.

EDITORIAL NOTE.

The preceding Preface was written by Dr. Noyes several months before his death, which took place June 3d, 1868. Though his physical strength had long been failing, his mind retained its accustomed clearness till near the close of his life, and he was able to revise the proof-sheets of his translation to the end of the Epistle to the Philippians. The manuscript of the remainder had already been placed in the hands of the printer. In performing the delicate and responsible task intrusted to me of revising the proof-sheets from the Epistle to the Colossians to the end of the volume, I have not hesitated to correct obvious oversights, and have occasionally made such verbal changes as I felt assured the author would have approved, could they have been submitted to his judgment. This liberty, however, has been used with great caution; and in no case have I presumed to substitute my own interpretation of a passage for one which appeared to have been deliberately adopted by Dr. Noyes. A few notes have been added, to which the initial "A." is appended.

In September of the present year, the fifth part of Tischendorf's eighth critical edition of the Greek Testament was published in Germany, extending from Luke xviii. 10 to John vi. 23. A list of the changes required to conform the translation to the text of this edition will be found at the end of the volume. It will be observed that Tischendorf now reads "only begotten *Son*" in John i. 18, instead of "only begotten *God*." For other changes worthy of notice, see Luke xxiii. 17; xxiv. 13, 21; John iii. 13; iv. 9.

E. A.

Cambridge, Mass., December 1st, 1868.

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THE GOSPEL.*

ACCORDING TO MATTHEW.

I. THE genealogy of Jesus Christ, son of David, son of
Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob
3 begat Judah and his brothers. And Judah begat Pharez
and Zarah, by Tamar. And Pharez begat Hezron; and
4 Hezron begat Ram; and Ram begat Amminadab; and
Amminadab begat Nahshon; and Nahshon begat Salmon;
5 and Salmon begat Boaz by Rahab. And Boaz begat Obed
6 by Ruth. And Obed begat Jesse; and Jesse begat David
the king. And David begat Solomon by the wife of
7 Uriah. And Solomon begat Rehoboam; and Rehoboam
8 begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat;
and Jehoshaphat begat Joram; and Joram begat
9 Uzziah; and Uzziah begat Jotham; and Jotham begat
10 Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat
Manasseh; and Manasseh begat Amon; and Amon begat
11 Josiah; and Josiah begat Jeconiah and his brothers,
at the time of the removal to Babylon.

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* This title is not in Tischendorf's text, nor in that of the oldest manuscripts, such as the Vatican and the Sinai manuscripts; but I presume that it is implied in the title, *According to* Matthew.

Ver. 1–17. Comp. Luke iii. 23–38.

Ver. 1. *The genealogy*, &c. Possibly, *The book of the birth.*

12 And after the removal to Babylon, Jeconiah begat She-
13 altiel; and Shealtiel begat Zerubbabel; and Zerubbabel
begat Abiud; and Abiud begat Eliakim; and Eliakim
14 begat Azor; and Azor begat Zadok; and Zadok begat
15 Achim; and Achim begat Eliud; and Eliud begat Elea-
zar; and Eleazar begat Matthan; and Matthan begat
16 Jacob; and Jacob begat Joseph the husband of Mary, of
whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David to the removal to Babylon are fourteen generations; and from the removal to Babylon unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was in this manner.
When his mother Mary had been betrothed to Joseph,
before they came together, she was found to be with
19 child by the Holy Spirit. Then Joseph her husband,
being righteous, and not willing to expose her to shame,
20 purposed to put her away privately. But while he
thought on these things, lo! an angel of the Lord ap-
peared to him in a dream, saying, Joseph, son of David,
fear not to take to thee Mary thy wife; for that which is
21 conceived in her is by the Holy Spirit. And she will bear
a son, and thou shalt call his name Jesus; for he will
22 save his people from their sins. Now all this took place,
that it might be fulfilled which was spoken by the Lord
23 through the prophet, saying, "Behold, the virgin shall
be with child, and shall bear a son, and they shall call
his name Immanuel;"* that is, when interpreted, God-is-
24 with-us. Then Joseph, on waking up from sleep, did as
the angel of the Lord had bidden him, and took to him

Ver. 16. *Christ*, i.e. *Anointed*, in reference to the claim of Jesus to be, in some sense, a king.

Ver. 18. Comp. Luke i. 27. Ver. 21. Comp. Luke ii. 21.

Ver. 21. *Jesus*, i.e. in its original meaning, *Saviour*.

* Isa. vii. 14

25 his wife; and he knew her not till she had brought forth
a son: and he called his name Jesus.

II. Now when Jesus had been born in Bethlehem of Judæa,
in the days of Herod the king, lo! there came magians
2 from the East to Jerusalem, saying, Where is the king of
the Jews that hath been born? for we saw his star in the
3 East, and came to do him homage. But when Herod the
king heard of these things, he was troubled, and all Jeru-
4 salem with him; and assembling all the chief priests and
scribes of the people, he inquired of them where the Christ
5 was to be born. And they said to him, In Bethlehem of
6 Judæa; for thus it is written by the prophet: "And thou
Bethlehem, land of Judah, art by no means least among
the princes of Judah; for out of thee shall come a ruler,
who shall feed my people Israel."*

7 Then Herod, having privately called the magians, ascer-
tained from them exactly the time when the star appeared.
8 And he sent them to Bethlehem, and said, Go and search
carefully for the child; and when ye have found him, bring
9 me word, that I also may go and do him homage. When
they had heard the king, they departed. And lo! the star,
which they had seen in the East, went before them, till
10 it came and stood over where the child was. When they
11 saw the star, they rejoiced with exceeding great joy; and
when they had come into the house, they saw the child
with Mary his mother, and fell down, and did homage
to him; and opening their treasures, they presented him
12 gifts, gold and frankincense and myrrh. And having been
warned by God in a dream not to return to Herod, they
went back to their own country another way.

Ver. 25. Comp. Luke ii. 7, 11.

Ver. 25. In some manuscripts, *her first-born son.*

Chap. II. 1. —*magians;* i.e. Persian, Median, or Chaldæan priests, who devoted themselves to astrology and kindred arts.

* Mic. v. 2.

13 And when they had gone, lo! an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and remain there until I speak to thee; for Herod will seek the child,
14 to destroy him. And he arose, and took the child and his
15 mother by night, and went to Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "I
16 called my son out of Egypt."* Then Herod, when he saw that he had been deceived by the magians, was greatly enraged; and sent forth, and slew all the male children that were in Bethlehem, and in all its borders, from two years old and under, according to the time
17 which he had ascertained from the magians. Then was fulfilled that which was spoken through Jeremiah the
18 prophet, saying, "A voice was heard in Ramah, weeping, and great mourning; Rachel weeping for her children, and refusing to be comforted, because they were no
19 more."† But when Herod was dead, lo! an angel of the
20 Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the child and his mother, and go to the land of Israel; for they who sought the child's life are
21 dead. And he arose, and took the child and his mother,
22 and came into the land of Israel. But when he heard that Archelaus was reigning in Judæa in the place of his father Herod, he was afraid to go thither; and being warned by God in a dream, he withdrew into the parts of Galilee,
23 and came and took up his abode in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, "He will be called a Nazarene."‡

III. In those days came John the Baptist, preaching in the

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* Hosea xi. 1. † Jer. xxxi. 15.

‡ Reference unknown; possibly to the Hebrew word *netser*, which is translated *branch*, in Isa. xi. 1.

2 wilderness of Judæa, saying, Repent, for the kingdom of
3 heaven is at hand. For this is he that was spoken of
through Isaiah the prophet, saying, "The voice of one
crying in the wilderness, Prepare the way of the Lord,
4 make straight his paths!"* And John himself had his
raiment of camel's hair, and a leathern girdle about his
loins; and his food was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and
6 all the country about the Jordan; and were baptized by
7 him in the river Jordan, confessing their sins. But seeing many of the Pharisees and Sadducees coming to be
baptized, he said to them, Brood of vipers, who warned
8 you to flee from the coming wrath? Bring forth there-
9 fore fruit worthy of repentance, and think not to say
within yourselves, We have Abraham for our father; for
I say to you, that God is able out of these stones to raise
10 up children to Abraham. And already is the axe lying
at the root of the trees; every tree therefore that beareth not good fruit is to be cut down, and cast into the fire.
11 I indeed baptize you in water, for repentance; but he that
cometh after me is mightier than I, whose sandals I am
not worthy to bear; he will baptize you in the Holy Spirit
12 and in fire. His winnowing-shovel is in his hand, and he
will thoroughly cleanse his threshing-floor, and gather his
wheat into the garner; but the chaff he will burn up with
unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan to John,
14 to be baptized by him. But John opposed him, saying,
I have need to be baptized by thee, and dost thou come
15 to me? And Jesus answering said to him, Suffer it
now; for thus it becometh us to fulfil all righteousness.

Chap. III. 1–17. Comp. Mark i. 1–11; Luke iii. 1–22; John i. 6.

* Is. xl. 3.

16 Then he suffered him. And Jesus, as soon as he was baptized,
went up from the water; and, lo! the heavens were
opened, and he saw the Spirit of God, descending like a
17 dove, coming upon him. And lo! a voice from the heavens,
saying, "This is my beloved Son, with whom I am
well pleased."

IV. Then was Jesus led up by the Spirit into the wilderness,
2 to be tempted by the Devil. And when he had fasted
3 forty days and forty nights, he was afterward hungry. And
the tempter came and said to him, If thou art the Son of
God, command that these stones become loaves of bread.
4 But he answered and said, It is written, "Man shall not
live on bread alone, but on every word that proceedeth
5 from the mouth of God."* Then the Devil taketh him
into the holy city, and setteth him on the pinnacle of the
6 temple; and saith to him, If thou art the Son of God, cast
thyself down; for it is written, "He will give his angels
charge concerning thee; and in their hands they will bear
thee up, that thou mayst not dash thy foot against a
7 stone."† Jesus said to him, Again it is written, "Thou
8 shalt not make trial of the Lord thy God."‡ Again, the
Devil taketh him to an exceeding high mountain, and
showeth him all the kingdoms of the world, and their
9 glory; and said to him, All these things will I give thee,
10 if thou wilt fall down and worship me. Then saith Jesus
to him, Be gone, Satan! for it is written, "Thou shalt worship
the Lord thy God, and him only shalt thou serve." §
11 Then the Devil leaveth him; and lo! angels came and
ministered to him.

12 Now when Jesus heard that John had been cast into

Chap. IV. 1–11. Comp. Mark i. 12, 13; Luke iv. 1–13.
Ver. 12–17. Comp. Mark i. 14, 15; Luke iv. 14, 15, 31.

* Deut. viii. 3.
† Ps. xci. 11, 12.
‡ Deut. vi. 16.
§ Deut. vi. 13.

13 prison, he withdrew into Galilee. And leaving Nazara, he
came and dwelt in Capernaum, on the shore of the lake,
14 in the borders of Zebulun and Naphtali; that it might be
fulfilled which was spoken through Isaiah the prophet, say-
15 ing, "The land of Zebulun, and the land of Naphtali, by
the way of the lake beyond the Jordan, Galilee of the Gen-
16 tiles, the people that sat in darkness, saw a great light;
and upon those who sat in the region and shadow of death,
light arose"*

17 From that time Jesus began to preach, and to say, Re-
18 pent; for the kingdom of heaven is at hand. And while
walking by the lake of Galilee, he saw two brothers, Simon
called Peter, and Andrew his brother, casting a net into
19 the lake; for they were fishers. And he saith to them,
20 Come after me, and I will make you fishers of men. And
21 they immediately left their nets, and followed him. And
going on from thence, he saw two other brothers, James
the son of Zebedee, and John his brother, in the boat with
Zebedee their father, mending their nets; and he called
22 them. And they immediately left the boat and their
father, and followed him.

23 And he went round the whole of Galilee, teaching in
their synagogues, and preaching the glad tidings of the king-
dom, and healing every sickness and every disease among
24 the people. And his fame went forth into all Syria; and
they brought to him all that were sick, afflicted with vari-
ous diseases and torments, and those who were possessed
by demons, and lunatics, and those who were struck with
25 palsy; and he healed them. And great multitudes followed

Ver. 17. *Repent.* The prominent meaning of the Greek term is change of sentiment and character. "Repentance is a whole volume of duty, to which godly sorrow is but the titlepage."

Ver. 18–22. Comp. Mark i. 16–20; Luke v. 1–11.

Ver. 23–25. Comp. Mark i. 39; Luke iv. 44; Mark i. 28, iii. 7, 8; Luke vi. 17–19.

* Isa. ix. 1, 2.

him from Galilee and Decapolis and Jerusalem and Judæa, and from beyond the Jordan.

V. And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came to
2 him. And he opened his mouth, and taught them, saying:—

3 Blessed are the poor in spirit; for theirs is the kingdom of heaven.

5 Blessed are the meek; for they will inherit the earth.

4 Blessed are they who mourn; for they will be comforted.

6 Blessed are they who hunger and thirst after righteousness; for they will be filled.

7 Blessed are the merciful; for they will obtain mercy.

8 Blessed are the pure in heart; for they will see God.

9 Blessed are the peace-makers; for they will be called sons of God.

10 Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

11 Blessed are ye, when men revile you, and persecute you, and say every thing that is bad against you, falsely, for my
12 sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so did they persecute the prophets that were before you.

13 Ye are the salt of the earth. But if the salt have lost its savor, wherewith shall itself be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men.

14 Ye are the light of the world. A city that is set on a
15 hill cannot be hid; nor do men light a lamp, and put it under the bushel, but on the lamp-stand; and it giveth
16 light to all that are in the house. In like manner let

Chap. V.–VII. Comp. Luke vi. 12, 17–49.

Ver. 5. — *the earth.* Or, *the land.*

your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

17 Think not that I came to destroy the Law or the Proph-
18 ets: I came not to destroy, but to fulfil. For truly do I say to you, Not till heaven and earth pass away, shall one jot or one tittle pass from the Law, till all be fulfilled.
19 Whoever therefore shall break one of these least commandments, and shall teach men so, will be called the least in the kingdom of heaven; but whoever shall do and teach them, he will be called great in the kingdom of
20 heaven. For I say to you, Unless your righteousness shall exceed that of the scribes and Pharisees, ye will not enter the kingdom of heaven.

21 Ye have heard that it was said to them of old time, "Thou shalt not kill; and whoever shall kill, shall be in
22 danger of the Judges."* But I say to you, that whoever is angry with his brother shall be in danger of the Judges; and whoever shall say to his brother, Simpleton! shall be in danger of the Council; and whoever shall say, Fool! shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there
24 remember that thy brother hath aught against thee, leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy
25 gift. Agree with thine adversary at law quickly, while thou art on the road with him; lest the adversary deliver thee to the judge, and the judge to the officer, and
26 thou be cast into prison. Truly do I say to thee, Thou wilt not come out thence, till thou hast paid the last farthing.

Ver. 18. — *not one jot, nor one tittle;* i.e. not the smallest letter, nor the smallest part of a letter.

Ver. 18. Comp. Luke xvi. 17.

Ver. 21. — *the Judges;* i.e. a lower court, consisting of five judges.

* Exod. xx. 13; Lev. xxiv. 17.

27 Ye have heard that it was said, "Thou shalt not com-
28 mit adultery."* But I say to you, that whoever looketh
on a woman to lust after her, hath committed adultery with
29 her already in his heart. And if thy right eye cause thee
to offend, pluck it out, and cast it from thee; for it is bet-
ter for thee that one of thy members should perish, than
30 that thy whole body should be cast into hell. And if thy
right hand cause thee to offend, cut it off, and cast it from
thee; for it is better for thee that one of thy members
should perish, than that thy whole body should go away
into hell.

31 And it was said, "Whoever shall put away his wife, let
32 him give her a writing of divorcement."† But I say to you,
that whoever putteth away his wife, unless it be on account
of fornication, causeth her to commit adultery; and who-
ever shall marry her when put away, committeth adultery.

33 Again ye have heard that it was said to them of old
time, "Thou shalt not swear falsely, but shalt perform to
34 the Lord thine oaths."‡ But I say to you, Swear not at
35 all; neither by heaven, for it is the throne of God; nor by
the earth, for it is his footstool; nor by Jerusalem, for it is
36 the city of the Great King; nor shalt thou swear by thy
head, for thou canst not make one hair white or black.
37 But let your language be, Yea, yea; Nay, nay; for what-
ever is more than these cometh of evil.

38 Ye have heard that it was said, "An eye for an eye,
39 and a tooth for a tooth."§ But I say to you, that ye
resist not the evil-doer; but whoever smiteth thee on the
40 right cheek, turn to him the other also; and if any one in-
tends to sue thee at the law, and take thy coat, give up to
41 him thy cloak also; and whoever shall compel thee to go

Ver. 37. — *of evil.* Or, *from the Evil One.*

* Exod. xx. 14. † Deut. xxiv. 1.

‡ Exod. xx. 7; Lev. xix. 12; Numb. xxx. 2; Deut. xxiii. 21.

§ Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21.

42 one mile, go with him two. Give to him that asketh of
thee; and from him that would borrow of thee, turn not
away.

43 Ye have heard that it was said, "Thou shalt love thy
44 neighbor, and hate thine enemy."* But I say to you,
Love your enemies, and pray for those who persecute
45 you; that ye may become sons of your Father who is in
heaven; for he maketh his sun to rise on the evil and on
the good, and sendeth rain on the just and on the unjust.
46 For if ye love those who love you, what reward have
47 ye? Do not even the publicans the same? And if ye
salute your brethren only, what do ye that excelleth? Do
48 not even the heathen the same? Be ye therefore perfect,
as your heavenly Father is perfect.

VI. But take heed that ye do not your righteousness before
men, to be seen by them; otherwise ye have no reward
2 with your Father who is in heaven. Therefore when thou
doest alms, do not sound a trumpet before thee, as the
hypocrites do in the synagogues and in the streets, that
they may have glory of men. Truly do I say to you,
3 They have received their reward. But when thou doest
alms, let not thy left hand know what thy right hand
4 doeth; that thine alms may be in secret; and thy Father,
who seeth in secret, will reward thee.

5 And when ye pray, ye shall not be as the hypocrites
are; for they love to pray standing in the synagogues and
in the corners of the streets, that they may be seen by
men. Truly do I say to you, They have received their
6 reward. But do thou, when thou prayest, enter into thy
closet, and, when thou hast shut thy door, pray to thy
Father who is in secret; and thy Father, who seeth in
secret, will reward thee.

7 But when ye pray, use not vain repetitions, as the

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* Lev. xix. 18.

heathen do; for they think that they shall be heard for
8 the multitude of their words. Be not ye therefore like
them; for your Father knoweth what things ye have
9 need of, before ye ask him. After this manner therefore
pray ye: —

Our Father, who art in heaven, hallowed be thy name;
10 thy kingdom come; thy will be done on earth as it is in
11 12 heaven; give us this day our daily bread; and forgive us
13 our debts, as we also have forgiven our debtors; and lead
us not into temptation, but deliver us from evil.

14 For if ye forgive men their trespasses, your heavenly
15 Father will also forgive you; but if ye do not forgive men,
neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not, as the hypocrites, of a
sad countenance; for they disfigure their faces, that they
may appear to men to be fasting. Truly do I say to you,
17 They have received their reward. But do thou, when thou
18 fastest, anoint thy head, and wash thy face; that thou appear
not to men to be fasting, but to thy Father who is in
secret; and thy Father, who seeth in secret, will reward
thee.

19 Lay not up for yourselves treasures on earth, where
the moth and rust consume, and where thieves break
20 through and steal; but lay up for yourselves treasures
in heaven, where neither moth nor rust consumeth, and
21 where thieves do not break through nor steal. For where
22 thy treasure is, there will thy heart be also. The eye is
the lamp of the body. If thine eye be clear, thy whole
23 body will be in light; but if thine eye be disordered,
thy whole body will be in darkness. If then the light
that is within thee is darkness, how great that dark-

Ver. 9–13. Comp. Luke xi. 2–4.

Ver. 11. — *our daily bread*. Otherwise, *our needful bread.*

Ver. 13. — *from evil*. Or, *from the Evil One.*

Ver. 14, 15. Comp. Mark xi. 25, 26.

24 ness! No one can serve two masters; for either he
will hate one, and love the other; or else he will cleave
to one, and despise the other. Ye cannot serve God and
25 mammon. Therefore I say to you, Be not anxious for
your life, what ye shall eat; nor yet for your body, what
ye shall put on. Is not the life more than food, and the
26 body than raiment? Behold the birds of the air, that they
sow not, nor reap, nor gather into barns; and your heavenly
Father feedeth them. Are not ye of much greater
27 value than they? But who of you by anxious thought can
28 add to his life one cubit? And why are ye anxious about
raiment? Consider the lilies of the field, how they grow.
29 They toil not, neither do they spin; and yet I say to you,
that not even Solomon in all his glory was arrayed like one
30 of these. And if God so clothes the herbage of the field,
which to-day is, and to-morrow is cast into an oven, will he
31 not much more clothe you, O ye of little faith? Therefore
be not anxious, saying, What shall we eat, or what shall
32 we drink, or wherewith shall we be clothed? For after
all these things do the gentiles seek; for your heavenly
Father knoweth that ye have need of all these things.
33 But seek first his kingdom, and his righteousness; and all
34 these things will also be given you. Be not then anxious
about the morrow; for the morrow will be anxious about
itself. Sufficient for the day is the evil thereof.

VII. Judge not, that ye be not judged. For with what judg-
2 ment ye judge, ye will be judged; and with what meas-
3 ure ye mete, it will be measured to you. And why dost
thou look at the mote that is in thy brother's eye, and
4 not perceive the beam in thine own eye? Or how wilt
thou say to thy brother, Let me take the mote out of
5 thine eye; when, lo! the beam is in thine own eye? Hypo

Ver. 25–33. Comp. Luke xii. 22–31.

crite! first cast the beam out of thine own eye; and then wilt thou see clearly to take the mote out of thy brother's eye.

6 Give not that which is holy to dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn upon you and rend you.

7 Ask, and it will be given you; seek, and ye will find;
8 knock, and the door will be opened to you. For every
one that asketh, receiveth; and he that seeketh, findeth;
9 and to him that knocketh, the door will be opened. Or
what man is there of you, who, if his son ask for bread,
10 will give him a stone? or, if he ask for a fish, will give
11 him a serpent? If ye then, though evil, know how to
give good gifts to your children, how much more will
your Father who is in heaven give good things to them
12 that ask him! All things, then, whatever ye would that
men should do to you, do ye also so to them; for this is
the Law and the Prophets.

13 Enter in at the strait gate; for wide is the gate, and broad
is the way, that leadeth to destruction; and many are they
14 who go in thereat. For strait is the gate, and narrow the
way, that leadeth to life; and few are they who find it.

15 Beware of the false prophets, who come to you in
16 sheep's clothing, but inwardly are ravening wolves. Ye
may know them by their fruits. Do men gather grapes
17 of thorns, or figs of thistles? So every good tree bear-
18 eth good fruit; but a bad tree beareth bad fruit. A good
tree cannot bear bad fruit, nor can a bad tree bear good
19 fruit. Every tree that beareth not good fruit is cut down,
20 and cast into the fire. So then ye may know them by
their fruits.

21 Not every one that saith to me, Lord, Lord, will enter

Ver. 7–11. Comp. Luke xi. 9–13.

Ver. 13, 14. The words "is the gate" are inclosed in brackets by Tischendorf, to indicate that he regards them as of doubtful genuineness.

into the kingdom of heaven; but he that doeth the will of
22 my Father who is in heaven. Many will say to me in
that day, Lord, Lord, did we not prophesy in thy name,
and in thy name cast out demons, and in thy name work
23 many miracles? And then will I declare to them, I never
knew you: depart from me, ye that work iniquity.

24 Every one then that heareth these sayings of mine, and
doeth them, shall be likened to a wise man, who built his
25 house upon a rock; and the rain descended, and the
streams came, and the winds blew, and beat upon that
house; and it fell not; for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and
doeth them not, shall be likened to a foolish man, who
27 built his house upon the sand; and the rain descended,
and the streams came, and the winds blew, and beat upon
that house; and it fell; and great was its fall.

28 And it came to pass, when Jesus had ended these sayings, that the multitudes were astonished at his teaching.
29 For he taught them as having authority, and not as their
scribes.

VIII. When he had come down from the mountain, great
2 multitudes followed him. And lo! there came a leper
and bowed down before him, saying, Lord, if thou wilt,
3 thou canst cleanse me. And he put forth his hand,
and touched him, saying, I will; be thou cleansed. And
4 immediately his leprosy was cleansed. And Jesus saith
to him, See thou tell no one; but go, show thyself to the
priest, and offer the gift that Moses commanded, for a
testimony to them.

5 And when he had entered into Capernaum, there came
6 to him a centurion, beseeching him, and saying, Lord,
7 my servant lieth at home palsied, sorely tormented. He

Ver. 2-4. Comp. Mark i. 40-45; Luke v. 12-16.
Ver. 5-13. Comp. Luke vii. 1-10

8 saith to him, I will come and heal him. But the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only command with a
9 word, and my servant will be made well. For even I am a man under authority, having soldiers under me; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth
10 it. When Jesus heard this, he marvelled, and said to those who followed, Truly do I say to you, Not even in
11 Israel have I found such faith. And I say to you, that many will come from the east and the west, and recline at table with Abraham and Isaac and Jacob in the kingdom of
12 heaven. But the sons of the kingdom will go out into the outer darkness; there will be wailing and gnash-
13 ing of teeth. And Jesus said to the centurion, Go thy way; as thou hast believed, so be it done to thee. And the servant was made well in that hour.

14 And when Jesus had come into Peter's house, he saw
15 his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and waited on him.

16 And when evening came, they brought to him many that were possessed by demons; and he cast out the
17 spirits with a word, and healed all that were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying, "He himself took our infirmities, and bore our diseases."*

18 And Jesus, seeing great multitudes about him, gave
19 orders to depart to the other side. And a certain scribe came and said to him, Teacher, I will follow thee where-
20 ever thou goest. And Jesus saith to him, The foxes have holes, and the birds of the air have lodging-places; but the

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Ver. 14–16. Comp. Mark i. 29–34; Luke iv. 38–41.
Ver. 16, 18, 23–34. Comp. Mark iv. 35–v. 20; Luke viii. 22–39.
Ver. 19–22. Comp. Luke ix. 57–60.

* Isa. liii. 4.

21 Son of man hath not where to lay his head. And another
of the disciples said to him, Lord, suffer me first to go
22 and bury my father. But he saith to him, Follow me,
and let the dead bury their own dead.

23 And when he had gone on board the boat, his disciples
24 followed him. And, lo! a great tempest arose on the lake,
so that the boat was almost covered by the waves; but
25 he was sleeping. And they came and awoke him, say-
26 ing, Lord, save! we are perishing. And he saith to them,
Why are ye fearful, ye of little faith? Then he arose, and
rebuked the winds and the waves; and there was a great
27 calm. And the men marvelled, saying, What manner of
man is this, that even the winds and the waves obey him?

28 And when he had come to the other side, into the coun-
try of the Gadarenes, there met him two men possessed
by demons, coming out of the tombs, exceedingly fierce,
29 so that no one could pass by that way. And lo! they cried
out, saying, What have we to do with thee, Son of God?
Didst thou come here to torment us before the time?
30 Now there was at a distance from them a herd of many
31 swine feeding. And the demons besought him, saying, If
32 thou cast us out, send us into the herd of swine. And he
said to them, Go. And they came out, and went into the
swine. And lo! the whole herd rushed down the steep
into the lake, and perished in the waters. And the
33 herdsmen fled, and went away into the city, and told
everything, and what had happened to the men possessed
34 by demons. And lo! the whole city came out to meet
Jesus; and when they saw him, they besought him to
depart from their borders.

IX. And going on board a boat, he crossed over, and came

Chap. IX. 1–8. Comp. Mark v. 21, ii. 1–12; Luke viii. 40, v. 17–26.

2 to his own city. And lo! they brought to him a man
that was palsied, lying on a bed. And Jesus, seeing their
faith, said to the palsied man, Be of good cheer, son; thy
3 sins are forgiven. And lo! some of the scribes said within
4 themselves, This man is blaspheming. And Jesus seeing
their thoughts, said, Wherefore have ye evil thoughts in
5 your hearts? For which is easier? to say, Thy sins are
6 forgiven? or to say, Arise, and walk? But that ye may
know that the Son of Man hath authority on earth to
forgive sins, — then he saith to the palsied man, — Arise,
7 take up thy bed, and go to thy house. And he arose,
8 and went away to his house. And when the multitudes
saw it, they were struck with fear, and gave glory to God,
who had given such power to men.

9 And as Jesus passed on from thence, he saw a man,
named Matthew, sitting at the custom-house; and he saith
to him, Follow me. And he arose and followed him.
10 And it came to pass, as he was reclining at table in the
house, lo! many publicans and sinners came and reclined
11 with Jesus and his disciples. And when the Pharisees
saw it, they said to his disciples, Why doth your teacher
12 eat with the publicans and sinners? But when he heard
that, he said, They who are well do not need a physician,
13 but they who are sick. But go ye and learn what this
meaneth: "I desire mercy, and not sacrifice."* For I
came not to call righteous men, but sinners.

14 Then come to him the disciples of John, saying, Why
do we and the Pharisees fast, and thy disciples fast not?
15 And Jesus said to them, Can the companions of the bridegroom
mourn, as long as the bridegroom is with them?
But the days will come, when the bridegroom will be
16 taken from them, and then will they fast. No one putteth
a patch of undressed cloth on an old garment; for the

Ver. 9–17. Comp. Mark ii. 14–22; Luke v. 27–39.

[*] Hosea vi. 6.

piece that filleth in teareth away from the garment, and a
17 worse rent is made. Nor do men put new wine into old
skins; else the skins burst, and the wine runneth out, and
the skins are spoilt. But they put new wine into new
skins, and both are preserved together.

18 While he was thus speaking to them, lo! a certain ruler
came in and bowed down before him, saying, My daughter
just now died; but come and lay thy hand upon her,
19 and she will live. And Jesus arose and followed him,
20 with his disciples. And, lo! a woman, who had had an
issue of blood for twelve years, came up behind, and
21 touched the fringe of his garment. For she said within
herself, If I only touch his garment, I shall be made well.
22 And he turned round, and seeing her, said, Be of good
cheer, daughter; thy faith hath made thee well. And the
woman was made well from that hour.

23 And Jesus coming into the ruler's house, and seeing
24 the minstrels, and the crowd making a noise, said, Withdraw;
for the girl is not dead, but is sleeping. And they
25 laughed him to scorn. But when the crowd had been
put out, he went in, and took hold of her hand; and the
26 girl arose. And the report of this went abroad into all
that country.

27 And as Jesus passed on from thence, two blind men followed
him, crying out and saying, Have pity on us, Son of
28 David! And when he had come into the house, the blind
men came to him; and Jesus saith to them, Do ye believe
that I am able to do this? They say to him, Yea, Lord.
29 Then he touched their eyes, saying, According to your
30 faith be it done to you. And their eyes were opened.
And Jesus sternly charged them, saying, See that no one
31 know it. But they went out, and spread abroad his fame
in all that country.

Ver. 18–26. Comp. Mark v. 21–43; Luke viii. 40–56.

32 And as they were going out, lo! they brought to him
33 a dumb man, possessed by a demon. And when the
demon was cast out, the dumb man spoke. And the multi-
34 tudes marvelled, saying, Never was the like seen in Israel.
But the Pharisees said, He casteth out the demons through
the prince of the demons.

35 And Jesus went round all the cities and villages, teaching in their synagogues, and preaching the glad tidings of
the kingdom, and healing every sickness and every disease.
36 And seeing the multitudes, he was moved with compassion
for them, because they were harassed and scattered about,
37 as sheep having no shepherd. Then he saith to his disci-
ples, The harvest indeed is great, but the laborers are few.
38 Pray therefore the Lord of the harvest to send forth
laborers for his harvest.

X. And he called to him his twelve disciples, and gave them
power over unclean spirits, to cast them out, and to heal
2 every sickness and every disease. Now the names of the
twelve apostles are these: first, Simon, who is called Pe-
ter, and Andrew his brother, and James the son of Zeb-
3 edee, and John his brother; Philip and Bartholomew;
Thomas and Matthew the publican; James the son of
4 Alphæus, and Lebbæus; Simon of Cana, and Judas Isca-
riot, he who betrayed him.

5 These twelve Jesus sent forth, when he had charged
them, saying, Go not away to gentiles, and enter not
6 any city of the Samaritans; but go rather to the lost
7 sheep of the house of Israel. And, as ye go, proclaim,
8 saying, The kingdom of heaven is at hand. Heal the sick,
raise the dead, cleanse lepers, cast out demons; freely ye
9 received, freely give. Provide neither gold, nor silver,

Ver. 37, 38. Comp. Luke x. 2.
Chap. X. 1–4. Comp. Mark iii. 13–19; Luke vi. 12–16.
Ver. 5–15. Comp. Mark vi. 7–11; Luke ix. 1–5, x. 3–12.

10 nor brass, in your girdles; nor bag for the journey, nor
two coats, nor sandals, nor a staff. For the laborer is
11 worthy of his living. And into whatever city or town ye
enter, inquire who in it is worthy; and there abide
12 till ye leave the place. And as ye enter the house, salute
13 it. And if the house be worthy, let your peace come
upon it; but if it be not worthy, let your peace return to
14 you. And whoever shall not receive you, nor hear your
words, when ye go out of that house or city, shake off
15 the dust from your feet. Truly do I say to you, It will
be more tolerable for the land of Sodom and Gomorrah in
the day of judgment, than for that city.

16 Lo! I send you forth as sheep into the midst of wolves.
Be therefore wise as serpents, and harmless as doves.
17 But beware of men. For they will deliver you up to the
councils, and they will scourge you in their synagogues;
18 and ye will be brought before governors and kings for my
sake, that ye may bear testimony to them and to the gentiles.

19 But when they deliver you up, be not anxious as to
how or what ye shall speak; for it will be given you in
20 that hour what ye shall speak. For it is not ye that speak,
but the Spirit of your Father that speaketh in you.

21 And brother will deliver up brother to death, and the
father his child; and children will rise up against their
22 parents, and put them to death; and ye will be hated by
all on account of my name. But he that endureth to
the end will be saved.

23 And when they persecute you in one city, flee to
another. For truly do I say to you, Ye will not have
gone over the cities of Israel till the Son of man hath
come.

Ver. 16. See Luke x. 3.

Ver. 17–22. See chap. xxiv. 9, 13; Mark xiii. 9–13; Luke xxi. 12–19.

Ver. 19–20. Comp. also Luke xii. 11, 12.

24 A disciple is not above his teacher, nor a servant above
25 his lord. It is enough for the disciple to be as his teacher,
and the servant as his lord. If they have called the master of the house Beelzebul, how much more will they so
call those of his household!

26 Fear them not therefore. For there is nothing covered
that will not be revealed; and hid, that will not be known.
27 What I say to you in darkness, speak ye in the light; and
28 what ye hear in the ear, proclaim ye upon the house-tops.
And fear not those who kill the body, but are not able to
kill the soul; but rather fear him who is able to destroy
both soul and body in hell.

29 Are not two sparrows sold for a penny? and not one of
30 them shall fall to the ground without your Father. But
31 even the hairs of your head are all numbered. Fear not
therefore; ye are of more value than many sparrows.

32 Every one therefore who shall acknowledge me before
men, him will I also acknowledge before my Father who
33 is in heaven. But whoever shall deny me before men, him
will I also deny before my Father who is in heaven.

34 Think not that I came to send peace on earth: I came
35 not to send peace, but a sword. For I came to set a
man at variance with his father, and a daughter with her
36 mother, and a bride with her mother-in-law; and they of
37 a man's own household will be his foes.* He that loveth
38 father or mother more than me, is not worthy of me; and
he that loveth son or daughter more than me, is not worthy
of me; and he that doth not take his cross, and follow me,
39 is not worthy of me. He that findeth his life will lose it;
and he that loseth his life for my sake will find it.

40 He that receiveth you, receiveth me; and he that re-

Ver. 24, 25. See Luke vi. 40; John xiii. 16, xv. 20.
Ver. 26. See also Mark iv. 22; Luke viii. 17.
Ver. 26–33. See Luke xii. 2–9. Ver. 34–36. See Luke xii. 51–53.
Ver. 37, 38. See Luke xiv. 26, 27.

[*] See Mic. vii. 6.

41 ceiveth me, receiveth him that sent me. He that receiveth a prophet because he is a prophet, will receive a prophet's reward, and he that receiveth a righteous man because he is a righteous man, will receive a righteous man's reward.
42 And whoever shall give to drink only a cup of cold water to one of these little ones because he is a disciple, truly do I say to you, he will by no means lose his reward.

XI. And it came to pass, when Jesus had made an end of his charge to his twelve disciples, that he departed thence, to teach and to preach in their cities.

2 And John, having heard in the prison of the works of
3 Christ, sent by his disciples, and said to him, Art thou he
4 that is to come, or are we to look for another? And Jesus answered and said to them, Go and tell John what ye hear
5 and see. The blind receive sight and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised,
6 and to the poor good tidings are brought; and blessed is he, whoever shall find no occasion of stumbling in me.

7 And, as these were going, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? the reeds shaken by the wind?
8 But why did ye go out? to see a man clothed in soft raiment? Lo! they that wear soft clothing are in kings'
9 houses. But why did ye go out? to see a prophet? Yea,
10 I say to you, and more than a prophet. For this is he of whom it is written: "Lo! I send my messenger before thy
11 face, who shall prepare thy way before thee."* Truly do I say to you, Among those born of women there hath not risen a greater than John the Baptist. But he that is least in the kingdom of heaven is greater than he.

Ver. 42. See Mark ix. 41. Chap. xi. 2–19. Comp. Luke vii. 18–35.
Ver. 8. In most manuscripts, *But what went ye out to see? a man,* &c.
Ver. 9. In many manuscripts, *But what went ye out to see? A prophet?*

[*] Mal. iii. 1.

12 And from the days of John the Baptist until now, the
kingdom of heaven suffereth violence, and the violent
13 seize upon it. For all the Prophets and the Law, until
14 John, prophesied. And if ye are willing to receive it, he
15 is the Elijah who was to come. He that hath ears, let
him hear.

16 But to what shall I liken this generation? It is like
children sitting in the markets, who call to their fellows
17 and say, We piped to you, and ye did not dance; we sung
18 a dirge, and ye did not lament. For John came neither
19 eating nor drinking; and they say, He hath a demon.
The Son of man came eating and drinking; and they say,
Behold, a glutton and a wine-bibber, a friend of publicans
and sinners! But wisdom is justified by her works.

20 Then he began to upbraid the cities wherein most of his
21 miracles were done, because they did not repent. Woe to
thee, Chorazin! woe to thee, Bethsaida! for if the miracles
that were done in you had been done in Tyre and
Sidon, they would have repented long ago in sackcloth
22 and ashes. But I say to you, It will be more tolerable
for Tyre and Sidon at the day of judgment, than for you.
23 And thou, Capernaum! shalt thou be exalted to heaven?
Thou shalt be brought down to the underworld; for if the
miracles which were done in thee had been done in Sodom,
24 it would have remained until this day. But I say to you,
that it will be more tolerable for the land of Sodom in the
day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee,

Ver. 12, 13. See Luke xvi. 16.

Ver. 19. — *by her works;* according to many manuscripts, *by her children.*

Ver. 21–23. Comp. Luke x. 13–15.

Ver. 23. According to other manuscripts, *that hast been exalted to heaven, shalt be brought down,* &c.

Ver. 23. — *the underworld,* i.e. the abode of the dead in the interior of the earth. Figuratively, the lowest depth of misery.

Ver. 25–27. Comp. Luke x. 21, 22.

O Father, Lord of heaven and earth, that, though thou
didst hide these things from the wise and discerning,
26 thou didst reveal them to babes. Yea, Father, for so it
27 seemed good in thy sight. All things were delivered to
me by my Father; and no one knoweth the Son but the
Father; nor doth any one know the Father, but the Son,
and he to whom it is the will of the Son to reveal him.
28 Come to me, all ye that labor and are heavy laden, and I
29 will give you rest. Take my yoke upon you, and learn
from me; for I am meek and lowly in heart; and ye shall
30 find rest for your souls. For my yoke is easy, and my
burden is light.

XII. At that time Jesus went on the sabbath through the
grain-fields; and his disciples were hungry, and began to
2 pluck the ears of grain, and to eat. But the Pharisees,
seeing it, said to him, Lo! thy disciples are doing that
3 which it is not lawful to do on the sabbath. But he said to
them, Have ye not read what David did, when he and
4 those who were with him were hungry? how he went into
the house of God, and they ate the show-bread, which it
was not lawful for him to eat, nor for those who were with
5 him, but for the priests alone? Or have ye not read in
the Law, that on the sabbaths the priests in the temple pro-
6 fane the sabbath, and are blameless? But I say to you,
7 that something greater than the temple is here. But if
ye had known what this meaneth, "I desire mercy and
not sacrifice,"* ye would not have condemned the guilt-
8 less. For the Son of man is lord of the sabbath.

9 And departing thence, he went into their synagogue.
10 And, lo! there was a man having a withered hand. And
they asked him, saying, Is it lawful to heal on the sab-

Ver. 1–8. Comp. Mark ii. 23–28; Luke vi. 1–5.
Ver. 9–14. Comp. Mark iii. 1–6; Luke vi. 6–11.

* Hosea vi. 6.

11 bath? that they might accuse him. And he said to
them, Who of you that owneth one sheep, if it fall into
a pit on the sabbath, will not lay hold of it, and lift it
12 out? Of how much more worth now is a man than a
sheep! So then it is lawful to do well on the sabbath.
13 Then saith he to the man, Stretch forth thy hand. And
he stretched it forth; and it was restored sound as the
other.

14 Then the Pharisees went out, and consulted together
15 against him, how they might destroy him. But Jesus,
knowing it, withdrew from thence; and many followed
16 him; and he healed them all, and strictly charged them
17 not to make him known; that it might be fulfilled which
18 was spoken through Isaiah the prophet, saying, "Behold
my servant, whom I chose; my beloved, with whom my
soul is well pleased; I will put my Spirit upon him, and
19 he will declare judgment to the nations. He will not
strive, nor cry aloud, nor will any one hear his voice in the
20 streets. A bruised reed he will not break, and smoking
flax he will not quench, till he send forth judgment unto
21 victory. And in his name will nations hope."*

22 Then was brought to him one possessed by a demon, blind
and dumb; and he healed him, so that the dumb man
23 spoke and saw. And all the multitudes were amazed, and
24 said, Is this the son of David? But the Pharisees,
hearing it, said, This man doth not cast out the demons,
except through Beelzebul, the prince of the demons.
25 And he, knowing their thoughts, said to them, Every
kingdom divided against itself is brought to desolation;
and no city or house divided against itself will stand.
26 And if Satan cast out Satan, he is divided against himself;
27 how then shall his kingdom stand? And if I cast out

Ver. 15, 16. Comp. Mark iii. 7–12; and see Luke vi. 17–19.

Ver. 22–50. Comp. Mark iii. 22–35; Luke xi. 14–32, and viii. 19–21.

* Isa. xlii. 1–4.

the demons through Beelzebul, through whom do your sons cast them out? Therefore shall they be judges of you.
28 But if I cast out the demons through the Spirit of God, then hath the kingdom of God already come to you. Or
29 how can one enter into a strong man's house, and seize upon his goods, unless he first bind the strong man, and then plunder his house?

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Therefore I say to you, All manner of sin and evil-speaking will be forgiven to men; but blasphemy against
32 the Spirit will not be forgiven. And whoever speaketh a word against the Son of man, it will be forgiven him; but whoever speaketh against the Holy Spirit, it will not be forgiven him, either in this world, or in the
33 world to come. Either say that the tree is good, and its fruit good; or say that the tree is bad, and its fruit bad;
34 for the tree is known by its fruit. Brood of vipers! How can ye, evil as ye are, speak good things? For out of the abundance of the heart the mouth speaketh.
35 The good man, from his good treasure, bringeth out good things; and the evil man, from his evil treasure, bringeth
36 out evil things. And I say to you, that for every idle word that men shall speak, they will give account in the
37 day of judgment. For by thy words thou wilt be justified, and by thy words thou wilt be condemned.

38 Then some of the scribes and Pharisees answered him, saying, Teacher, we wish to see a sign from thee. But
39 he answered and said to them, A wicked and adulterous generation is seeking for a sign; and no sign will be
40 given to it, but the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of man be three days and three

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Ver. 32. See Luke xii. 10. Ver. 33–35. See Luke vi. 43–45.

41 nights in the heart of the earth. The men of Nineveh will
stand up in the judgment with this generation, and will
condemn it; for they repented at the preaching of Jonah;
42 and, lo! something more than Jonah is here. The queen
of the south will rise up in the judgment with this generation, and will condemn it; for she came from the ends
of the earth to hear the wisdom of Solomon; and lo!
something more than Solomon is here.

43 But when the unclean spirit is gone out from a man, it
goeth through dry places, seeking rest, and findeth it not.
44 Then it saith, I will return to my house whence I came
out. And on coming, it findeth it empty, and swept, and
45 put in order. Then it goeth and taketh with it seven other
spirits more wicked than itself, and they enter in, and dwell
there; and the last state of that man becometh worse than
the first. So will it be also with this wicked generation.

46 While he was yet speaking to the multitudes, lo! his
mother and his brothers were standing without, seeking
47 to speak with him. And one said to him, Behold, thy
mother and thy brothers are standing without, seeking to
48 speak with thee. But he answered and said to him that
told him, Who is my mother, and who are my brothers?
49 And stretching forth his hand toward his disciples, he said,
50 Behold, my mother and my brothers! For whoever doeth
the will of my Father who is in heaven, he is my brother,
and sister, and mother.

XIII. The same day Jesus went out of the house, and sat by
2 the shore of the lake; and great multitudes were gathered
together to him, so that he went into a boat, and sat down;
3 and all the multitude stood on the beach. And he spoke
many things to them in parables, saying, Behold, a sower

Ver. 47. This verse is inclosed with brackets by Tischendorf. See the note on chap. vii. 13, 14.

Chap. XIII. 1-52. Comp. Mark iv. 1-34; Luke viii. 4-18.

4 went forth to sow. And as he sowed, some seeds fell by
the way-side; and the birds came and devoured them.
5 And others fell upon rocky places, where they had not
much earth; and they sprung up immediately, because
6 they had no depth of earth. But when the sun was up,
they were scorched; and because they had no root, they
7 withered away. And others fell among thorns; and the
8 thorns grew up, and choked them. And others fell upon
good ground; and yielded fruit, some a hundred fold, some
9 sixty, some thirty fold. He that hath ears, let him hear.
10 And the disciples came and said to him, Why dost thou
11 speak to them in parables? He answered and said, Because to you it hath been given to know the mysteries
of the kingdom of heaven; but to them it hath not been
12 given. For whoever hath, to him will be given, and he will
have abundance; but whoever hath not, from him will be
13 taken away even what he hath. Therefore I speak to them
in parables, because seeing they see not, and hearing they
14 hear not, nor understand. And in them is fulfilled the
prophecy of Isaiah, which saith, "Ye will hear indeed, and
not understand; and ye will see indeed, and not perceive.
15 For this people's heart hath become gross, and their ears
are dull of hearing, and their eyes they have closed, lest
they should see with their eyes, and hear with their ears,
and understand with their heart, and turn from their ways,
16 and I should heal them."* But blessed are your eyes, for
17 they see; and your ears, for they hear. Truly do I say to
you, that many prophets and righteous men desired to see
the things which ye see, and did not see them; and to
hear the things which ye hear, and did not hear them.

18 19 Hear ye therefore the parable of the sower. When any
one heareth the word of the kingdom, and understandeth
it not, the Evil One cometh, and snatcheth away that

Ver. 16, 17. See Luke x. 23, 24.

* Isa. vi. 9, 10.

which was sown in his heart; this man is what was sown
20 by the way-side. And what was sown on the rocky places,
this is he that heareth the word, and immediately receiveth
21 it with joy, but, having no root within him, endureth only
for a time; and when tribulation or persecution ariseth on
22 account of the word, he immediately falleth away. And what
was sown among the thorns, this is he that heareth the word,
but the cares of the world and the deceitfulness of riches
23 choke the word, and he becometh unfruitful. And what was
sown on the good ground, this is he that heareth the word,
and understandeth it; who also beareth fruit, and yieldeth,
one a hundred fold, another sixty, another thirty fold.

24 Another parable he put forth to them, saying, The kingdom of heaven is like a man who sowed good seed in his
25 field. But while men slept, his enemy came, and sowed
26 tares among the wheat; and went away. But when the
blade grew up, and put forth fruit, then appeared the tares
27 also. So the servants of the householder came and said
to him, Sir, didst not thou sow good seed in thy field?
28 Whence then hath it tares? He said to them, An enemy
did this. The servants say to him, Dost thou wish then
29 that we go and gather them up? But he said, Nay; lest,
while ye gather up the tares, ye root up the wheat with
30 them. Let both grow together until the harvest; and in
the time of harvest I will say to the reapers, Gather up
first the tares, and bind them in bundles, to burn them;
but gather the wheat into my barn.

31 Another parable he put forth to them, saying, The kingdom of heaven is like a grain of mustard, which a man
32 took and sowed in his field. Which is the least indeed of
all seeds; but when it is grown, it is greater than the herbs,
and becometh a tree, so that the birds of the air come and
lodge in its branches.

Ver. 31–33. Comp. Luke xiii. 18–21.

33 Another parable he spoke to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things Jesus spoke to the multitudes in parables, and without a parable he spoke nothing to them;
35 that it might be fulfilled which was spoken through the prophet Isaiah, saying, "I will open my mouth in parables; I will utter things hidden from the foundation [of the world]."*

36 Then he sent the multitudes away, and went into the house. And his disciples came to him, saying, Explain
37 to us the parable of the tares of the field. He answered and said, He that soweth the good seed is the Son of
38 man. The field is the world; the good seed is the sons of the kingdom; but the tares are the sons of the Evil
39 One; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are angels.
40 As therefore the tares are gathered up and burned with
41 fire, so will it be at the end of the world. The Son of man will send forth his angels, and they will gather out of his kingdom all the stumbling-blocks, and those who
42 do iniquity, and will cast them into the furnace of fire;
43 there will be wailing and gnashing of teeth. Then will the righteous shine forth as the sun, in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like a treasure hid in a field, which a man found and hid; and for joy thereof he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a merchant seek-
46 ing goodly pearls. And having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like a net, cast into the
48 sea, and bringing together fish of every kind; which, when

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* Ps. lxxviii. 2.

it was full, they drew upon the beach, and sat down and gathered the good into vessels, but threw the bad away.
49 So will it be at the end of the world. The angels will come forth, and separate the wicked from among the
50 righteous, and will cast them into the furnace of fire; there will be wailing and gnashing of teeth.

51 Did ye understand all these things? They say to him,
52 Yea. And he said to them, Thus then every scribe, instructed for the kingdom of heaven, is like a householder, who bringeth out from his storehouse things new and old.

53 And it came to pass, when Jesus had ended these para-
54 bles, that he departed thence. And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence hath this man this wis-
55 dom, and the miracles? Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James,
56 and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all
57 these things? And they took offence at him. But Jesus said to them, A prophet is not without honor, except in
58 his own country, and in his own house. And he did not work many miracles there, because of their unbelief.

XIV. At that time Herod the tetrarch heard of the fame
2 of Jesus, and said to his servants, This is John the Baptist; he hath risen from the dead, and therefore do these
3 powers work in him. For Herod had seized John, and bound him, and put him in prison, on account of
4 Herodias, his brother Philip's wife. For John said to him,
5 It is not lawful for thee to have her. And wishing to

Ver. 52. —*instructed for the kingdom*, &c., i.e. for its service.

Ver. 53–58. Comp. Mark vi. 1–6; Luke iv. 16–30.

Chap. XIV. 1–12. Comp. Mark vi. 14–29.

Ver. 1, 2. Comp. Luke ix. 7–9. Ver. 3–5. Comp. Luke iii. 19, 20.

Ver. 3. The word *Philip* is inclosed in brackets by Tischendorf.

put him to death, he feared the multitude, because they
6 regarded him as a prophet. But when Herod's birthday
was kept, the daughter of Herodias danced before them,
7 and pleased Herod; whereupon he promised with an oath
8 to give her whatever she might ask. And she, being set
on by her mother, saith, Give me here on a platter the
9 head of John the Baptist. And the king was sorry; but
on account of his oaths, and of those at table with him
10 he ordered it to be given, and sent and beheaded John in
11 the prison. And his head was brought on a platter, and
given to the damsel; and she brought it to her mother.
12 And his disciples came and took up the body, and buried
it, and went and told Jesus.

13 When Jesus heard of it, he withdrew thence in a boat
into a desert place apart; and the multitudes hearing of it
followed him on foot from the cities.

14 And when he came forth he saw a great multitude; and
he was moved with compassion for them, and healed their
15 sick. And when it was evening, the disciples came to
him, saying, This is a desert place, and it is now late
send the multitudes away therefore, that they may go to
16 the villages and buy themselves victuals. But he said
to them, They need not go away; do ye give them food.
17 And they say to him, We have here only five loaves, and
18 19 two fishes. He said, Bring them hither to me. And bidding
the multitudes to lie down on the grass, he took the
five loaves and the two fishes, and, looking up to heaven,
he blessed; and having broken the loaves he gave them
20 to his disciples, and the disciples to the multitudes. And
they all ate, and were filled. And they took up of the
21 fragments that remained, twelve baskets full. And they
who ate were about five thousand men, besides women and
children.

Ver. 13–21. Comp. Mark vi. 30–44; Luke ix. 10–17; John vi. 1–13.

22 And he constrained the disciples to get into the boat,
and to go before him to the other side, while he sent
23 the multitudes away. And when he had sent the multitudes away, he went up into the mountain apart to pray.
24 And when evening came, he was there alone. But the boat
was now in the midst of the lake, tossed by the waves; for
25 the wind was contrary. And in the fourth watch of the
26 night, he went to them, walking on the lake. And seeing him walking on the lake, they were dismayed, saying,
27 It is a spectre; and they cried out for fear. But he
immediately spoke to them, saying, Be of good cheer,
28 it is I; be not afraid. And Peter answering him said,
Lord, if it be thou, bid me come to thee on the water.
29 And he said, Come. And Peter, coming down from the
30 boat, walked on the water, and came to Jesus. But
seeing the wind, he was afraid; and beginning to sink,
31 he cried out, saying, Lord, save me! And Jesus immediately stretched out his hand, and took hold of him, and
said to him, Thou of little faith, why didst thou doubt?
32 And when they had got into the boat, the wind ceased.
33 And they that were in the boat fell down before him,
saying, Truly thou art the Son of God.

34 And crossing over, they came to land, to Gennesaret.
35 And the men of that place, when they saw who he was,
sent out into all that country round, and brought to him
36 all the diseased, and besought him that they might only
touch the fringe of his garment; and as many as touched
were made well.

XV. Then come to Jesus Pharisees and scribes from Jeru-
2 salem, saying, Why do thy disciples transgress the tradi-
tion of the elders? for they wash not their hands when

Ver. 22–33. Comp. Mark vi. 45–52; John vi. 14–21.
Ver. 34–36. Comp. Mark vi. 53–56.
Chap. XV. 1–20. Comp. Mark vii. 1–23.

3 they eat bread. But he answered and said to them, Why
do ye too transgress the commandment of God for the sake
4 of your tradition? For God commanded, saying, "Honor
thy father and thy mother;" and, "He that curseth father
5 or mother, let him surely die."* But ye say, Whoever
shall say to his father or his mother, Whatever thou
6 mightst receive in aid from me is a gift [to God], he shall
not honor his father or his mother. Thus have ye made
7 void the law of God for the sake of your tradition. Hypocrites!
well did Isaiah prophesy concerning you, saying,
8 "This people honoreth me with their lips, but their heart
9 is far from me. But in vain do they worship me, teaching
as doctrines the commandments of men."†

10 And calling the multitude, he said to them, Hear, and
11 understand. Not that which goeth into the mouth defileth
a man; but that which cometh out of the mouth, this defileth
a man.

12 Then come the disciples, and say to him, Dost thou know
that the Pharisees were offended, when they heard that saying?
13 But he answered and said, Every plant which my
14 heavenly Father did not plant will be rooted up. Let
them alone; they are blind leaders of the blind. And if
15 the blind lead the blind, both will fall into a ditch. And
Peter answering said to him, Explain to us that dark saying.
16 And he said, Are ye too still without discernment?
17 Do ye not understand, that whatever entereth the mouth
goeth into the stomach, and is cast out into the drain?
18 But the things which proceed from the mouth come out
19 of the heart; and these defile a man. For out of the
heart proceed evil thoughts, murders, adulteries, fornications,
20 thefts, false testimony, blasphemies. These are the
things which defile a man; but to eat with unwashed hands
defileth not a man.

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* Exod. xx. 12, xxi. 17.

† Isa. xxix. 13.

21 And Jesus, going from thence, withdrew to the parts of
22 Tyre and Sidon. And, lo! a woman of Canaan came out
from those borders, and cried out, saying, Have compassion
on me, Lord, Son of David! My daughter is griev-
23 ously afflicted with a demon. But he did not answer her
a word. And his disciples came and besought him, say-
24 ing, Send her away, for she is crying out after us. But
he answered and said, I was not sent except to the lost
25 sheep of the house of Israel. Then she came and fell
26 down before him, saying, Lord, help me! But he answer-
ing said, It is not allowable to take the children's bread,
27 and throw it to the little dogs. And she said, Yea, Lord;
for the little dogs eat of the crumbs which fall from the
28 table of their masters. Then Jesus answering said to her,
O woman, great is thy faith; be it done to thee even as
thou wilt. And her daughter was cured from that hour.

29 And departing thence, Jesus came near the lake of
Galilee; and going up the mountain, he sat down there.
30 And great multitudes came to him, having with them
those who were lame, blind, dumb, maimed, and many
others; and they laid them down at his feet, and he healed
31 them; so that the multitude wondered, when they saw the
dumb speaking, the maimed sound, and the lame walking,
and the blind seeing; and they gave glory to the God
of Israel.

32 And Jesus having called his disciples to him, said, I have
compassion on the multitude, because they have remained
with me now three days, and have nothing to eat; and I
am not willing to send them away fasting, lest they faint
33 on the road. And the disciples say to him, Whence should
we have so many loaves in a wilderness, as to fill so great
34 a multitude? And Jesus saith to them, How many loaves

Ver. 21–29. Comp. Mark vii. 24–31.
Ver. 30, 32–39. Comp. Mark viii. 1–10.

have ye? And they said, Seven, and a few small fishes.
35 36 And bidding the multitude to lie down on the ground, he
took the seven loaves and the fishes, and gave thanks,
and broke, and gave them to the disciples, and the dis-
37 ciples to the multitudes. And they all ate, and were filled;
and they took up of the fragments that remained, seven
38 baskets full. And they who ate were four thousand men,
39 besides children and women. Then he sent away the
multitudes, and went on board the boat, and came into
the borders of Magadan.

XVI. And the Pharisees and Sadducees came to try him,
2 and asked him to show them a sign from heaven. And
he answering said to them, When it is evening, ye say,
3 Fair weather! for the sky is red. And in the morning,
A storm to-day! for the sky is red and lowering. Ye
know how to judge of the face of the sky, and can ye not
4 discern the signs of the times? A wicked and adulter-
ous generation seeketh after a sign; and no sign will be
given to it, but the sign of Jonah. And he left them and
went away.

5 And the disciples having come to the other side, had
6 forgotten to take bread. And Jesus said to them, Take
heed, and beware of the leaven of the Pharisees and
7 Sadducees. And they reasoned among themselves, say-
8 ing, It is because we took no bread. And Jesus knowing
it, said, Why are ye reasoning among yourselves, ye of little
9 faith, because ye took no bread? Do ye not yet under-
stand, nor remember the five loaves of the five thousand,
10 and how many baskets ye took up? Nor the seven loaves
of the four thousand, and how many baskets ye took up?

Chap. XVI. 1–12. Comp. Mark viii. 11–21.

Ver. 2. The words "When it is evening," *et seq.*, to the end of ver. 3, are inclosed in brackets by Tischendorf.

Ver. 2, 3. See Luke xii. 54–56.

11 How is it that ye do not understand, that I spoke not to
you of loaves? But [I said] Beware of the leaven of the
12 Pharisees and Sadducees. Then they understood, that he
did not bid them beware of the leaven of the Pharisees and
Sadducees, but of the teaching of the Pharisees and Sadducees.

13 And Jesus, having come into the region of Cæsarea
Philippi, asked his disciples, saying, Who do men say that
14 the Son of man is? And they said, Some, John the Baptist;
but some, Elijah; and others, Jeremiah, or one of the
15 prophets. He saith to them, But who do ye say that I
16 am? And Simon Peter answering said, Thou art the
17 Christ, the Son of the living God. And Jesus answering
said to him, Blessed art thou, Simon, son of Jonah;
for flesh and blood did not reveal it to thee, but my Father
18 who is in heaven. And I on my part say to thee, that thou
art Peter, a rock, and on this rock will I build my church,
and the gates of the underworld shall not prevail against
19 it. I will give thee the keys of the kingdom of heaven;
and whatever thou shalt bind on earth will be bound in
heaven; and whatever thou shalt loose on earth will be
20 loosed in heaven. Then he charged the disciples to tell
no one that he was the Christ.

21 From that time Jesus began to show to his disciples,
that he must go to Jerusalem, and suffer many things from
the elders and chief priests and scribes, and be put to death,
22 and rise again on the third day. Then Peter, taking him
aside, began to rebuke him, saying, Be it far from thee,
23 Lord! This shall not be to thee. But he turned and
said to Peter, Get thee behind me, Satan! thou art my
stumbling-block; for thy thoughts are not on the things
of God, but on those of men.

24 Then Jesus said to his disciples, If any one chooseth to

Ver. 13–28. Comp. Mark viii. 27–ix. 1; Luke ix. 18–27.

come after me, let him deny himself, and take up his cross,
25 and follow me. For whoever chooseth to save his life will
lose it; and whoever shall lose his life for my sake will
26 find it. For what will a man be profited, if he gain the
whole world, and forfeit his life? or what shall a man give
27 as an exchange for his life? For the Son of man is to come
in the glory of his Father, with his angels; and then will
28 he render to every one according to his works. Truly do
I say to you, There are some of those standing here who
will not taste of death, till they have seen the Son of man
coming in his kingdom.

XVII. And after six days Jesus taketh with him Peter, and
James, and John his brother, and leadeth them up into a
2 high mountain apart. And he was transfigured before
them, and his face shone as the sun; and his garments
3 became white as the light. And lo! there appeared to
4 them Moses and Elijah, talking with him. And Peter
answering said to Jesus, Lord, it is good for us to be
here; if thou wilt, I will make here three tents; one for
5 thee, and one for Moses, and one for Elijah. While he
was yet speaking, lo! a bright cloud overshadowed them;
and lo! a voice out of the cloud, saying, "This is my beloved
Son, with whom I am well pleased; hear him."
6 And the disciples hearing it, fell on their face, and were
7 exceedingly afraid. And Jesus came and touched them,
8 and said, Arise, and be not afraid. And lifting up their
9 eyes, they saw no one but Jesus only. And as they came
down from the mountain, Jesus charged them, saying,
Tell what hath been seen to no one, until the Son of man
hath risen from the dead.

10 And the disciples asked him, saying, Why then say the

Ver. 28. —*in his kingdom;* i e. in his royalty, or as king.
Chap. XVII. 1-23. Comp. Mark ix. 2–32; Luke ix. 28–45.

11 scribes that Elijah must first come? And he answering
12 said, Elijah indeed cometh, and will restore all things. But
I say to you, that Elijah hath already come, and they knew
him not, but did with him whatever they would. So also
13 is the Son of man to suffer by them. Then the disciples
understood that he spoke to them of John the Baptist.

14 And when they had come to the multitude, there came
15 to him a man, kneeling down to him, and saying, Lord,
have compassion on my son; for he is a lunatic, and is sorely
afflicted; for he often falleth into the fire, and often into
16 the water. And I brought him to thy disciples, and they
17 could not cure him. Then Jesus answering said, Unbelieving
and perverse generation! How long shall I be
with you? How long shall I bear with you? Bring him
18 hither to me. And Jesus rebuked him, and the demon
went out of him; and the boy was cured from that hour.

19 Then the disciples came to Jesus apart, and said, Why
20 could not we cast it out? And he said to them, Because
of your want of faith. For truly do I say to you, If ye
have faith as a grain of mustard, ye shall say to this mountain,
Remove hence to yonder place, and it will remove;
and nothing will be impossible to you.

22 And while they were together in Galilee, Jesus said to
them, The Son of man is about to be delivered up into the
23 hands of men, and they will put him to death; and on the
third day he will rise again. And they were greatly
grieved.

24 And when they had come to Capernaum, those who received
the half-shekel came to Peter, and said, Doth not
25 your teacher pay the half-shekel? He saith, Yes. And

Ver. 21. In many manuscripts, *But this kind goeth not out except by prayer and fasting.* It is genuine in Mark ix. 29.

Ver. 24. — *the half-shekel?* See Exod. xxx. 13–15.

when he had come into the house, Jesus anticipated him,
saying, What thinkest thou, Simon? Of whom do the
kings of the earth take customs or taxes? Of their own
26 sons, or of strangers? And when he said, Of strangers,
27 Jesus said to him, Then are the sons free. But that we
may not give them offence, go to the lake, and cast a hook,
and take the fish that first cometh up; and on opening his
mouth, thou wilt find a shekel; take that, and give it to
them for me and thee.

XVIII. At that time the disciples came to Jesus, saying,
2 Who then is greatest in the kingdom of heaven? And
he called a child to him, and set him in the midst of
3 them, and said, Truly do I say to you, Unless ye are
changed, and become as children, ye will not enter the
4 kingdom of heaven. Whoever therefore shall humble
himself as this child, he is the greatest in the kingdom of
5 heaven. And whoever receiveth one such child in my
6 name, receiveth me. But whoever shall cause one of these
little ones that believe in me to fall away, it were better
for him to have a great millstone hung round his neck,
and be swallowed up in the depth of the sea.

7 Woe to the world because of stumbling-blocks! For
it must needs be that stumbling-blocks come; but woe to
8 the man through whom the stumbling-block cometh! And
if thy hand or thy foot is causing thee to fall, cut it off, and
cast it from thee; it is better for thee to enter into life
maimed or lame, than having two hands, or two feet, to be
9 cast into the everlasting fire. And if thine eye is causing
thee to fall, pluck it out, and cast it from thee; it is better
for thee to enter into life with one eye, than having two
eyes to be cast into hell-fire.

Chap. XVIII. Comp. Mark ix. 33–47; Luke ix. 46–48.
Ver. 6, 7. See Luke xvii. 1, 2.

10 Take heed that ye despise not one of these little ones;
for I say to you, that their angels in heaven continually
12 behold the face of my Father who is in heaven. What
think ye? If a man have a hundred sheep, and one of
them hath gone astray, doth he not leave the ninety-nine
upon the mountains, and go and seek that which hath
13 gone astray? And if it happen that he find it, truly do
I say to you, he rejoiceth over it more than over the
14 ninety-nine that did not go astray. Thus it is not the
will of your Father who is in heaven that one of these
little ones should perish.

15 Moreover, if thy brother sin, go and reprove him between
thee and him alone. If he listen to thee, thou
16 hast gained thy brother; but if he do not listen, take
with thee one or two more; that by the mouth of two or
17 three witnesses every word may be established.* And if
he disregard them, tell the matter to the church; but if he
disregard the church also, let him be to thee as a heathen
and a publican.

18 Truly do I say to you, Whatever ye shall bind on earth
will be bound in heaven; and whatever ye shall loose on
19 earth will be loosed in heaven. Again, I say to you, that
if two of you shall agree on earth concerning any thing
that they shall ask, it will be done for them by my Father
20 who is in heaven. For where two or three are gathered
together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how often
shall my brother sin against me, and I forgive him?
22 Until seven times? Jesus saith to him, I say not to
thee, until seven times, but until seventy times seven.

Ver. 11. In some manuscripts, *For the Son of man came to save that which was lost.* It is genuine as found in Luke xix. 10.

Ver. 11. See Luke xix. 10.
Ver. 12–14. See Luke xv. 3–7.
Ver. 15. See Luke xvii. 3.
Ver. 21, 22. See Luke xvii. 3, 4.

* See Deut. xix. 15.

23 Therefore the kingdom of heaven is likened to a king,
24 who would settle accounts with his servants. And when
he had begun to reckon, there was brought to him one, who
25 owed him ten thousand talents. But as he was unable to
pay, his lord ordered him to be sold, and his wife and chil-
26 dren, and all that he had, and payment to be made. Then
that servant fell down and did obeisance to him, saying,
27 Have patience with me, and I will pay thee all. And
the lord of that servant, being moved with compassion,
28 released him, and forgave him the debt. But that servant
went out, and found one of his fellow-servants, who owed
him a hundred denāries; and he laid hold of him, and took
29 him by the throat, saying, Pay what thou owest. His fel-
low-servant then fell down and besought him, saying, Have
30 patience with me, and I will pay thee. And he would not;
but went away and cast him into prison, till he should
31 pay the debt. Then his fellow-servants, seeing what was
done, were greatly grieved; and went and told their lord
32 all that had been done. Then his lord, having called him,
saith to him, Thou wicked servant! All that debt I forgave
33 thee because thou didst beseech me; shouldst not thou also
have had pity on thy fellow-servant, even as I had pity
34 on thee? And his lord was enraged, and delivered him
to the inflicters of punishment, till he should pay all that
35 was due to him. So also will my heavenly Father do to
you, if ye forgive not every one his brother from your
hearts.

XIX. And it came to pass, that when Jesus had ended these
sayings, he removed from Galilee, and came into the bor-
2 ders of Judæa, beyond the Jordan. And great multitudes
followed him; and he healed them there.
3 And the Pharisees came to him, trying him, and saying,

Chap. XIX. 1, 2. Comp. Mark x. 1; Luke ix. 51; John vii. 10.
Ver. 3–12. Comp. Mark x. 2–12.

Is it lawful for a man to put away his wife for every cause
4 And he answering said, Have ye not read, that he who
made them at the beginning, made them male and female ? *
5 And He said : " For this cause shall a man leave father and
mother, and cleave to his wife ; and the two shall become
6 one flesh." † So they are no longer two, but one flesh.
What therefore God joined together, let not man put
asunder.

7 They say to him, Why then did Moses ordain that a
man may give his wife a writing of divorcement, and put
8 her away ? He saith to them, Moses, on account of your
hardness of heart, allowed you to put away your wives ;
9 but in the beginning it was not so. And I say to you, Who-
ever putteth away his wife, except for fornication, and
10 marrieth another, committeth adultery. The disciples say
to him, If such be the case of a man with his wife,
11 it is not good to marry. But he said to them, All
cannot receive this saying, but they only to whom it
12 is given. For there are eunuchs, who were so born
from their mother's womb ; and there are eunuchs,
who were made eunuchs by men ; and there are eu-
nuchs, who made themselves eunuchs for the sake of
the kingdom of heaven. He that is able to receive it,
let him receive it.

13 Then there were brought to him children, that he
might lay his hands on them, and pray ; and the disciples
14 rebuked them. But Jesus said to them, Suffer the
children, and forbid them not to come to me ; for to such
15 belongeth the kingdom of heaven. And he laid his hands
on them, and departed thence.

16 And lo ! one came to him and said, Teacher, what good

Ver. 9. See Luke xvi. 18.

Ver. 13–15. Comp. Mark x. 13–16 ; Luke xviii. 15–17.

Chap. XIX. 16–chap. XX. 16. Comp. Mark x. 17–31 ; Luke xviii. 18–30.

* Gen. i. 27, v. 1, 2.

† Gen. ii. 24.

17 thing shall I do, that I may have everlasting life? And
he said to him, Why dost thou ask me concerning what
is good? There is but one who is good. But if thou
18 wilt enter into life, keep the commandments. Which?
saith he. And Jesus said, These: "Thou shalt not kill;
Thou shalt not commit adultery; Thou shalt not steal;
19 Thou shalt not bear false witness; Honor thy father and
thy mother;" and, "Thou shalt love thy neighbor as thy-
20 self."* The young man saith to him, All these things
21 have I kept; in what am I still wanting? Jesus said to
him, If thou wilt be perfect, go, sell what thou hast, and
give to the poor, and thou shalt have treasure in heaven;
22 and come, follow me. But the young man, on hearing
this, went away sorrowful; for he had great possessions.

23 Then Jesus said to his disciples, Truly do I say to you,
It will be hard for a rich man to enter the kingdom of
24 heaven. And again I say to you, It is easier for a camel
to go through the eye of a needle, than for a rich man to
25 enter the kingdom of heaven. And the disciples, hearing
this, were exceedingly amazed, saying, Who then can be
26 saved? But Jesus, fixing his eyes on them, said, With men
this is impossible; but with God all things are possible.

27 Then Peter answering said to him, Lo! we left all, and
28 followed thee; what then shall we have? And Jesus said
to them, Truly do I say to you, that, in the renovation
when the Son of man sitteth on the throne of his glory,
ye who have followed me shall also yourselves sit on
29 twelve thrones, judging the twelve tribes of Israel. And
every one who hath left brothers, or sisters, or father, or
mother, or children, or lands, or houses, for the sake of
my name, will receive many fold more, and will inherit
30 everlasting life. But many who are first will be last, and
the last first.

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* Exod. xx. 12–16; Lev. xix. 18.

XX. For the kingdom of heaven is like a householder, who
went out early in the morning to hire laborers for his vineyard.
2 And having agreed with the laborers for a denāry
3 a day, he sent them into his vineyard. And going out
about the third hour, he saw others standing idle in the
4 market-place; and said to them, Go ye also into the
vineyard; and whatever is right, I will give you. And
5 they went. Again going out about the sixth and the
6 ninth hour, he did likewise. And going out about the
eleventh hour, he found others standing, and saith to
7 them, Why stand ye here all the day idle? They say
to him, Because no one hath hired us. He saith to them,
8 Go ye also into the vineyard. And when evening came,
the lord of the vineyard saith to his steward, Call the
laborers, and give them their pay, beginning with the last,
9 and going on to the first. And they who were hired about
10 the eleventh hour came, and received each a denāry. But
when the first came, they supposed that they should receive
11 more; and they too received each a denāry. And
when they had received it, they murmured against the
12 householder, saying, These last have worked but one
hour, and thou hast made them equal to us, who have
13 borne the burden and heat of the day. But he answering
said to one of them, Friend, I do thee no wrong;
14 didst not thou agree with me for a denāry? Take thy
due, and go. But I will give to this last even as to thee.
15 Am I not free to do what I will with my own? Is thine
16 eye evil, because I am good? Thus the last will be first,
and the first, last.

17 And as Jesus was going up to Jerusalem, he took the
18 twelve apart, and on the way said to them, Lo! we are
going up to Jerusalem, and the Son of man will be deliv-

Ver. 17–19. Comp. Mark x. 32–34; Luke xviii. 31–34.

ered up to the chief priests and scribes; and they will con-
19 demn him to death, and will deliver him up to the gentiles
to mock, and scourge, and crucify; and on the third day
he will rise again.

20 Then came to him the mother of the sons of Zebedee
with her sons, falling down before him, and asking a cer-
21 tain thing of him. And he said to her, What is thy wish?
She saith to him, Grant that these my two sons may sit,
one on thy right hand, and one on thy left, in thy king-
22 dom. But Jesus answering said, Ye know not what
ye ask. Can ye drink the cup which I am to drink?
23 They say to him, We can. He saith to them, Ye
will indeed drink my cup; but to sit on my right hand
and on my left is not mine to give, but it will be given
to those for whom it hath been prepared by my Father.

24 And when the ten heard this, they were much displeased
25 with the two brothers. But Jesus called them to him,
and said, Ye know that the rulers of the nations lord
it over them, and their great men exercise a strict au-
26 thority over them. Not so shall it be among you; but
whoever desireth to become great among you, will be
27 your minister; and whoever desireth to be first among
28 you, will be your servant; even as the Son of man came
not to be served, but to serve, and to give his life a ransom
for many.

29 And as they were going out of Jericho, a great multi-
30 tude followed him. And lo! two blind men, who were
sitting by the way-side, when they heard that Jesus was
passing by, cried out, saying, Have pity on us, Son of
31 David! And the multitude sharply bade them be
silent. But they cried out the more, saying, Lord,
32 have pity on us, Son of David! And Jesus stopped,

Ver. 20–28. Comp. Mark x. 35–45.

Ver. 29–34. Comp. Mark x. 46–52; Luke xviii. 35–43.

and called them, and said, What would ye have me do for
33 34 you? They say to him, Lord, to open our eyes. Then
Jesus, moved with compassion, touched their eyes; and
they immediately received sight, and followed him.

XXI. And when they drew near to Jerusalem, and came to
Bethphage at the Mount of Olives, Jesus sent two disciples,
2 saying to them, Go to the village over against you,
and immediately ye will find an ass tied, and a colt with
3 her; loose and bring them to me. And if any one say
aught to you, ye shall say, The Lord hath need of them;
4 and he will immediately send them. Now this took place,
that it might be fulfilled which was spoken through the
5 prophet, saying, "Say to the daughter of Zion, Behold, thy
king cometh to thee, meek, and riding on an ass, and on
6 a colt the foal of a beast of burden."* And the disciples
7 went, and did as Jesus bade them, and brought the ass
and the colt, and put on them their garments, and he sat
8 on them. And very many of the multitude spread their
garments in the road; others cut down branches from the
9 trees, and strewed them in the road. And the multitudes
that went before him, and that followed, were crying out,
saying, Hosanna to the Son of David! Blessed is he that
cometh in the name of the Lord!† Hosanna in the highest
10 heavens! And when he came into Jerusalem, the
11 whole city was in commotion, saying, Who is this? And
the multitudes said, This is the prophet Jesus, from Nazareth
of Galilee.

12 And Jesus went into the temple of God, and cast out
all those who sold and bought in the temple, and overturned
the tables of the money-changers, and the seats of those

Chap. XXI. 1–11, 14–17. Comp. Mark xi. 1–11; Luke xix. 28–44; John xii. 12–19.

Ver. 12, 13. Comp. Mark xi. 15–18; Luke xix. 45–48; John ii. 13–17.

* Zech. ix. 9. See also Isa. lxii. 11. † See Ps. cxviii. 25, 26.

13 who sold the doves; and said to them, It is written, "My
house shall be called a house of prayer;* but ye make it
14 a den of robbers."† And the blind and lame came to him
15 in the temple, and he cured them. But the chief priests
and the scribes, when they saw the wonderful things which
he did, and the children that were crying out in the temple, and saying, Hosanna to the Son of David, were much
16 displeased; and said to him, Dost thou hear what these
say? But Jesus saith to them, Yea; did ye never read,
"From the mouth of babes and sucklings thou didst prepare praise"?‡ And he left them, and went out of the
17 city to Bethany, and lodged there.

18 And in the morning, as he was returning to the city,
19 he was hungry. And seeing one fig-tree by the road-side,
he went up to it, and found nothing on it, but leaves only;
and he saith to it, Let there be no fruit from thee henceforward for ever. And immediately the fig-tree withered.
20 And the disciples seeing it, marvelled, saying, How sud-
21 denly did the fig-tree wither! Jesus answering said to
them, Truly do I say to you, If ye have faith, and do not
doubt, not only shall ye do what hath been done to the
fig-tree, but should ye even say to this mountain, Be thou
22 taken up and cast into the sea, it would be done. And all
things whatever ye shall ask in prayer, believing, ye will
receive.

23 And when he had come into the temple, the chief priests
and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things?
24 And who gave thee this authority? And Jesus answering
said to them, I also will ask you one question; which if
ye answer me, I too will tell you by what authority I do
25 these things. The baptism of John, whence was it?

Ver. 17–22. Comp. Mark xi. 11–14, 19–26.
Ver. 23–46. Comp. Mark xi. 27–xii. 12; Luke xx. 1–19.

* Isa. lvi. 7. † See Jer. vii. 11. ‡ Ps. viii. 2.

From heaven, or from men? And they reasoned among
themselves, saying, If we say, From heaven, he will say
26 to us, Why then did ye not believe him? But if we say,
From men, we fear the multitude; for all regard John as a
27 prophet. And they answered Jesus and said, We do not
know. And he said to them, Neither do I tell you by
what authority I do these things.

28 But what think ye? A man had two sons: he came
to the first, and said, Son, go, work to-day in the vine-
29 yard. And he answered and said, I will not. After-
30 ward he repented, and went. And he came to the other
and said the same. And he answered and said, I will, sir;
31 and went not. Which of the two did the will of his
father? They say, The first. Jesus saith to them, Truly
do I say to you, that the publicans and the harlots go into
32 the kingdom of God before you. For John came to you
as a preacher of righteousness, and ye did not believe him;
but the publicans and the harlots believed him; and ye,
when ye had seen it, did not afterward repent, that ye
might believe him.

33 Hear another parable. There was a householder, who
planted a vineyard, and set a hedge about it, and dug in
it a wine-press, and built a tower, and let it out to hus-
34 bandmen, and went abroad. And when the season of the
fruits drew near, he sent his servants to the husbandmen,
35 that they might receive his fruits. And the husband-
men took his servants, and beat one, and killed another,
36 and stoned another. Again he sent other servants more
than the first; and they dealt with them in the same man-
37 ner. And afterward he sent to them his son, saying, They
38 will respect my son. But the husbandmen, when they saw
the son, said among themselves, This is the heir; come, let
39 us kill him, and get his inheritance. And they took him,
40 and cast him out of the vineyard, and killed him. When
therefore the lord of the vineyard cometh, what will he do

41 to those husbandmen? They say to him, He will bring
those wicked men to a miserable end, and will let out his
vineyard to other husbandmen, who will render him the
42 fruits in their season. Jesus saith to them, Did ye never
read in the Scriptures, "The stone which the builders rejected, the same hath become the corner-stone; from the
Lord did this come, and it is marvellous in our eyes?"*
43 Therefore I say to you, that the kingdom of God will be
taken away from you, and given to a nation yielding the
fruits thereof.

45 And the chief priests and the Pharisees when they heard
46 his parables, knew that he was speaking of them. And
they sought to seize him, but feared the multitudes, because they regarded him as a prophet.

XXII. And Jesus answered and spoke to them again in
2 parables, and said, The kingdom of heaven is like a certain king, who made a marriage-feast for his son, and
3 sent forth his servants to call to the feast those who had
4 been invited; and they would not come. Again, he sent
other servants, saying, Tell those who have been invited,
Behold, I have prepared my dinner; my oxen and my
fatlings are killed, and all things are ready; come to the
5 feast. But they made light of it, and went away; one
6 to his farm, another to his merchandise. And the rest
7 seized his servants, and ill-treated and slew them. And
the king was enraged; and sent forth his armies, and
8 destroyed those murderers, and burned their city. Then
saith he to his servants, The feast is ready, but those who
9 were invited were not worthy. Go therefore into the
thoroughfares, and as many as ye find, invite to the feast.
10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and

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* Ps. cxviii. 22, 23.

good; and the bride-chamber was fully furnished with
11 guests. And the king, coming in to view the guests, saw
12 there a man who had not on a wedding garment; and he
saith to him, Friend, how camest thou in here, not having
13 a wedding garment? And he was struck dumb. Then
the king said to the servants, Bind him hand and foot,
and cast him out into the outer darkness; there will be
14 wailing and gnashing of teeth. For many are called, but
few are chosen.

15 Then the Pharisees went and consulted together how
16 they might ensnare him in speech. And they send out to
him their disciples with the Herodians, saying, Teacher,
we know that thou art true, and teachest the way of God
in truth, and thou carest for no one; for thou regardest not
17 the person of men. Tell us, therefore, What thinkest
18 thou? Is it lawful to give tribute to Cæsar, or not? But
Jesus, perceiving their wickedness, said, Why are ye trying
19 me, hypocrites? Show me the tribute money. And they
20 brought to him a denāry. And Jesus saith to them, Whose
21 is this image and inscription? They say, Cæsar's. Then
saith he to them, Render then to Cæsar the things that
22 are Cæsar's, and to God the things that are God's. And
hearing this, they wondered, and left him, and went away.

23 The same day there came to him Sadducees, saying
24 that there is no resurrection; and they asked him, saying,
Teacher, Moses said, "If a man die having no children,
his brother shall marry his wife, and raise up seed to his
25 brother." * Now there were with us seven brothers; and
the first married and died; and, having no offspring, left
26 his wife to his brother. And so also the second, and the
27 third, even to the seventh. And last of all the woman
28 died. In the resurrection, then, of which of the seven

Chap. XXII. 15–22. Comp. Mark xii. 12–17; Luke xx. 20–26.
Ver. 23–33. Comp. Mark xii. 18–27; Luke xx. 27–40.

* See Deut. xxv. 5, 6.

29 will she be the wife? For they all had her. Jesus
answered and said to them, Ye err, not knowing the
30 Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but
31 are as the angels of God in heaven. But concerning the
resurrection of the dead, have ye not read that which was
32 spoken to you by God, saying, "I am the God of Abraham,
and the God of Isaac, and the God of Jacob"?* He is not
33 a God of the dead, but of the living. And when the multitudes heard this, they were astonished at his teaching.

34 And the Pharisees, hearing that he had put the Saddu-
35 cees to silence, assembled together; and one of them, a
36 lawyer, asked, trying him, Teacher, which commandment is
37 great in the Law? And he said to him, "Thou shalt love
the Lord thy God with all thy heart, and with all thy soul,
38 and with all thy mind." † This is the great and first com-
39 mandment. There is a second like it: "Thou shalt love
40 thy neighbor as thyself." ‡ On these two commandments
hang all the Law and the Prophets.

41 And while the Pharisees were assembled, Jesus asked
42 them, saying, What think ye concerning the Christ? whose
43 son is he? They say to him, David's. He saith to them,
How then doth David in the Spirit call him lord? saying,
44 "The Lord said to my lord, Sit thou on my right hand,
45 till I put thine enemies under thy feet." § If David then
46 calleth him lord, how is he his son? And no one was
able to answer him a word; nor durst any one from that
day question him any more.

XXIII. Then Jesus spoke to the multitudes, and to his dis-

Ver. 34–40. Comp. Mark xii. 28–34.

Ver. 41–46. Comp. Mark xii. 35–37; Luke xx. 41–44.

Chap. XXIII. Comp. Mark xii. 38–40; Luke xx. 45–47; and see Luke xi. 39–52.

* Exod. iii. 6. † Deut. vi. 5. ‡ Lev. xix. 18 § Ps. cx. 1.

2 ciples, saying, The scribes and the Pharisees sit in the
3 seat of Moses. All, therefore, whatever they bid you,
do and observe; but do not according to their works; for
4 they say, and do not. They bind heavy burdens, and lay
them on men's shoulders, and will not themselves move
5 them with a finger. And all their works they do to be
observed by men. They make broad their phylacteries,
6 and enlarge their fringes, and love the first place at feasts,
7 and the chief seats in the synagogues, and salutations in the
8 markets, and to be called by men, Rabbi. But be not ye
called Rabbi; for one is your teacher; and ye are all
9 brethren. And call no one your father on the earth; for
10 one is your father, he who is in heaven. Nor be ye called
11 leaders; for one is your leader, the Christ. But the greatest
12 among you will be your servant. And whoever shall exalt
himself will be humbled; and whoever shall humble himself will be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against men; for
ye go not in yourselves, nor suffer those who are entering
15 to go in. Woe to you, scribes and Pharisees, hypocrites!
for ye compass sea and land to make one proselyte; and
when he is made, ye make him two-fold more a son of hell
than yourselves.

16 Woe to you, blind guides, that say, Whoever sweareth
by the temple, it is nothing; but whoever sweareth by
17 the gold of the temple, is bound. Fools and blind! for
which is greater, the gold, or the temple that sanctifieth
18 the gold? And, Whoever sweareth by the altar, it is
nothing; but whoever sweareth by the gift that is upon
19 it, is bound. Blind men! For which is greater, the
20 gift, or the altar that sanctifieth the gift? He then who
sweareth by the altar, sweareth by it, and by all that is
21 upon it; and he that sweareth by the temple, sweareth by
22 it, and by him who dwelleth in it; and he who sweareth

by heaven, sweareth by the throne of God, and by him
who sitteth thereon.

23 Woe to you, scribes and Pharisees, hypocrites! for ye
pay tithes of the mint, and the dill, and the cummin, and
have omitted the weightier matters of the Law, justice,
and mercy, and faith; these ought ye to have done, and
24 not to leave those undone. Blind guides! who strain out
a gnat, and swallow a camel.

25 Woe to you, scribes and Pharisees, hypocrites! for ye
make clean the outside of the cup and the platter, but
26 within they are full of robbery and licentiousness. Blind
Pharisee! cleanse first the inside of the cup, that its outside
also may become clean.

27 Woe to you, scribes and Pharisees, hypocrites! for ye
are like whited sepulchres, which outwardly indeed appear
beautiful, but within are full of dead men's bones,
28 and of all uncleanness. Even so ye also outwardly appear
righteous to men, but within ye are full of hypocrisy and
iniquity.

29 Woe to you, scribes and Pharisees, hypocrites! because
ye build the sepulchres of the prophets, and adorn the
30 tombs of the righteous, and say, If we had been in the days
of our fathers, we would not have been partakers with
31 them in the blood of the prophets. So that ye bear witness
against yourselves, that ye are the sons of those who
32 killed the prophets. Fill ye up then the measure of your
33 fathers! Serpents, brood of vipers! how can ye escape
the punishment of hell?

34 Therefore, behold, I send to you prophets, and wise men,
and scribes; some of them ye will kill and crucify, and
some of them ye will scourge in your synagogues, and
35 persecute from city to city; that on you may come all
the righteous blood shed upon the earth, from the blood
of righteous Abel to the blood of Zechariah, son of Barachiah,
whom ye slew between the temple and the altar.

36 Truly do I say to you, All these things will come upon
this generation.

37 Jerusalem, Jerusalem, that killeth the prophets, and
stoneth those who are sent to her! How often would I
have gathered thy children together, as a hen gathereth
38 her chickens under her wings, and ye would not! Lo!
39 your house is left to you desolate. For I say to you, Ye
will not see me henceforth, till ye shall say, Blessed is he
that cometh in the name of the Lord.

XXIV. And Jesus went out, and was going from the temple; and his disciples came to him, to show him the build-
2 ings of the temple. And he answering said to them, See
ye not all these? Truly do I say to you, There will not
be left here one stone upon another, that will not be
thrown down.

3 And as he was sitting upon the Mount of Olives, the
disciples came to him privately, saying, Tell us, when will
these things be? and what will be the sign of thy coming,
4 and of the end of the world? And Jesus answering said
5 to them, See that no one deceive you. For many will
come in my name, saying, I am the Christ, and will de-
6 ceive many. And ye are to hear of wars, and rumors of
wars; see that ye be not troubled; for these things must
7 come to pass; but not yet is the end. For nation will rise
against nation, and kingdom against kingdom; and there
8 will be famines and earthquakes in divers places. But all
9 these things are the beginning of travail-pains. Then will
they deliver you up to distress, and will kill you; and ye
10 will be hated by all nations on account of my name. And
then will many fall away; and will deliver up one another,
11 and will hate one another. And many false prophets will

Ver. 37–39. See Luke xiii. 34, 35.

Chap. XXIV. Comp. Mark xiii.; Luke xxi. 5–36.

Ver. 9, 13. See before, chap. x. 22.

12 arise, and will deceive many. And because iniquity shall
13 abound, the love of the many will wax cold. But he that
14 endureth to the end will be saved. And these glad tidings
of the kingdom will be published throughout the whole
world for a testimony to all the nations; and then will
come the end.

15 When, therefore, ye see the abomination of desolation, spoken of through Daniel the prophet,* standing in
16 the holy place, (let him that readeth understand,) then let
17 those who are in Judæa flee to the mountains; let not him
that is on the house-top go down to take away the things
18 belonging to his house; and let not him that is in the field
19 turn back to take his garment. And woe to the women
with child, and to those with children at the breast, in those
20 days! And pray that your flight be not in winter, nor on
21 a sabbath. For there will then be great distress, such
as hath not been from the beginning of the world to this
22 time; no, nor shall ever be. And were not those days to
be shortened, no flesh would be saved; but, for the sake
23 of the chosen, those days will be shortened. Then if any
one say to you, Lo! here is the Christ; or there, believe
24 him not. For there will rise up false Christs, and false
prophets, and will show great signs and wonders, so that,
25 if possible, even the chosen will be deceived. Lo! I have
26 told you beforehand. If therefore they say to you, Lo!
he is in the wilderness; go not forth; lo! he is in the
27 private chambers; believe them not. For as the lightning cometh from the east, and shineth even to the west,
28 so will be the coming of the Son of man. Wherever the
carcase is, there will the eagles be gathered together.

29 And immediately after the distress of those days will the

Ver. 17, 18. See Luke xvii. 31. Ver. 23, 26, 27. See Luke xvii. 23, 24.
Ver. 28. See Luke xvii. 37. * See Dan. ix. 27, xi. 31, xii 11.

sun be darkened, and the moon will not give her light, and
the stars will fall from heaven, and the powers of the heav-
30 ens will be shaken. And then will appear the sign of the
Son of man in heaven; and all the tribes of the earth will
mourn, and will see the Son of man coming upon the clouds
31 of heaven with power and great glory. And he will send
forth his angels with a great trumpet, and they will gather
his chosen from the four winds, from one end of heaven to
the other.

32 And from the fig-tree learn its parable. When its
branch hath now become tender, and putteth forth its
33 leaves, ye know that summer is near. So also, when ye
see all these things, know ye that he is near, at the
34 doors. Truly do I say to you, This generation will not
35 pass away, till all these things take place. Heaven
and earth will pass away, but my words will not pass
away.

36 But that day and hour knoweth no one, not even the
37 angels of heaven, nor the Son, but the Father only. But
as were the days of Noah, so will be the coming of the
38 Son of man. For as in the days before the flood they
were eating and drinking, marrying and giving in mar-
39 riage, until the day when Noah entered the ark, and
knew not, until the flood came, and took them all away, so
40 also will be the coming of the Son of man. Then will two
men be in the field; one will be taken, and one left.
41 Two women will be grinding at the mill; one will be
42 taken, and one left. Watch, therefore, for ye know not
43 on what day your Lord is coming. But be sure of this,
that if the master of the house had known in what watch
the thief was coming, he would have watched, and would
44 not have suffered his house to be broken through. There-

Ver. 37–39. See Luke xvii. 26, 27. Ver. 41. See Luke xvii. 35.
Ver. 42–51. See Luke xii. 35–46.

fore be ye also ready; for at an hour when ye think not,
45 the Son of man cometh. Who then is the faithful and
wise servant, whom his lord placed over his household, to
46 give them their food in due season? Happy is that servant
47 whom his lord, when he cometh, shall find so doing. Truly
do I say to you, that he will place him in charge of all his
48 substance. But if the bad servant say in his heart, My
49 lord is tarrying long; and begin to beat his fellow-ser-
50 vants, and eat and drink with the drunken, the lord of that
servant will come in a day when he looketh not for it,
51 and at an hour when he is not aware; and will cut him
asunder, and appoint him his portion with the hypocrites;
there will be wailing and gnashing of teeth.

XXV. Then the kingdom of heaven will be like ten virgins,
who took their lamps, and went out to meet the bride-
2 groom. And five of them were foolish, and five wise.
3 For the foolish took their lamps, and took no oil with
4 them. But the wise took oil in their vessels with their
5 lamps. And as the bridegroom tarried, they all slumbered
6 and slept. But at midnight there was a cry, Lo! the
7 bridegroom! go out to meet him. Then all those virgins
8 arose, and trimmed their lamps. And the foolish said to
the wise, Give us of your oil, for our lamps are going out.
9 But the wise answered, saying, Perhaps there will not be
enough for us and you; go rather to those who sell, and
10 buy for yourselves. And while they went to buy, the bride-
groom came; and they who were ready went in with him
11 to the wedding; and the door was shut. Afterward come
12 also the other virgins, saying, Lord, lord, open to us. But
he answering said, Truly do I say to you, I know you not.
13 Watch, therefore, for ye know not the day nor the hour.
14 For it will be as when a man going abroad called his

Chap. XXV. 14–30. Comp. Luke xix. 11–27.

15 own servants, and intrusted to them his property; and to
one he gave five talents, to another two, and to another one,
16 to each according to his ability, and went abroad. He that
had received the five talents went immediately and traded
17 with the same, and gained five talents more. In like man-
18 ner, he that had received the two gained two more. But
he that had received the one went and dug in the earth,
19 and hid his lord's money. And after a long time the lord
20 of those servants cometh, and reckoneth with them. And
he that had received the five talents came and brought
five talents more, saying, Lord, thou intrustedst to me five
21 talents; see, I have gained five talents more. His lord said
to him, Well done, good and faithful servant! thou hast
been faithful over a little, I will place thee in charge of
22 much; enter into the joy of thy lord. He also that had
received the two talents came and said, Lord, thou intrust-
edst to me two talents; see, I have gained two talents more.
23 His lord said to him, Well done, good and faithful servant!
thou hast been faithful over a little, I will place thee in
24 charge of much; enter into the joy of thy lord. Then
he also that had received the one talent came and said,
Lord, I knew thee to be a hard man, reaping where
thou didst not sow, and gathering where thou didst not
25 scatter seed; and I was afraid, and went and hid thy
26 talent in the earth. See! thou hast thine own. But his
lord answered and said to him, Wicked and slothful ser-
vant! Didst thou know that I reap where I sowed not,
27 and gather where I did not scatter seed? Thou oughtest
then to have put my money with the money-dealers, and
on my coming I should have received mine own with
28 interest. Take therefore the talent from him, and give
29 it to him who hath the ten talents. For to every one
that hath will be given, and he will have abundance; but
from him that hath not, even that which he hath will be
30 taken away. And cast out the unprofitable servant into

the outer darkness; there will be wailing and gnashing
of teeth.
31 And when the Son of man shall come in his glory, and
all the angels with him, then will he sit on the throne of
32 his glory, and before him will be gathered all the nations;
and he will separate men one from another, as a shepherd
33 separateth the sheep from the goats; and he will set the
34 sheep on his right hand, and the goats on the left. Then
will the king say to those on his right hand, Come, ye
blessed by my Father, inherit the kingdom prepared for
35 you from the foundation of the world. For I was hungry,
and ye gave me food; I was thirsty, and ye gave me
36 drink; I was a stranger, and ye took me in; naked, and
ye clothed me; I was sick, and ye visited me; I was in
37 prison, and ye came to me. Then will the righteous
answer him, saying, Lord, when saw we thee hungry,
38 and fed thee? or thirsty, and gave thee drink? and when
saw we thee a stranger, and took thee in? or naked, and
39 clothed thee? or when did we see thee sick, or in prison,
40 and come to thee? And the king will answer and say to
them, Truly do I say to you, Inasmuch as ye did it to one
41 of the least of these my brethren, ye did it to me. Then
will he say also to those on the left hand, Depart from
me, ye cursed, into the everlasting fire, which is prepared
42 for the Devil and his angels. For I was hungry, and ye
gave me no food; I was thirsty, and ye gave me no drink;
43 I was a stranger, and ye took me not in; naked, and ye
clothed me not; sick, and in prison, and ye visited me not.
44 Then will they also answer, saying, Lord, when saw we
thee hungry, or thirsty, or a stranger, or naked, or sick,
45 or in prison, and did not minister to thee? Then will he
answer them, saying, Truly do I say to you, Inasmuch as
ye did it not to one of the least of these, ye did it not
46 to me. And these will go away into everlasting punishment; but the righteous into everlasting life.

XXVI. And it came to pass, when Jesus had finished all
2 these sayings, that he said to his disciples, Ye know that after two days cometh the passover; and the Son of man is delivered up to be crucified.

3 Then the chief priests and the elders of the people assembled in the court of the palace of the high-priest,
4 named Caiaphas; and took counsel together that they might
5 seize Jesus by craft, and put him to death. But they said, Not at the feast, lest there be an uproar among the people.

6 Now when Jesus was at Bethany, in the house of Simon
7 the leper, there came to him a woman having an alabaster bottle of very costly ointment, and poured it on his head
8 while he was reclining at table. But the disciples seeing it, were much displeased, saying, To what purpose is this
9 waste? For this might have been sold for much, and
10 given to the poor. And Jesus, perceiving it, said to them, Why do ye trouble the woman? For she hath
11 done a good deed to me. For the poor ye have always
12 with you; but me ye have not always. For she, in pouring this ointment on my body, hath done it to pre-
13 pare me for burial. Truly do I say to you, Wherever these glad tidings shall be published in the whole world, this too which she hath done will be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went to
15 the chief priests, and said, What will ye give me, and I will deliver him up to you? And they paid him thirty
16 pieces of silver. And from that time he sought an opportunity to deliver him up.

Chap. XXVI. 1–5. Comp. Mark xiv. 1, 2; Luke xxii. 1, 2.

Ver. 6–13. Comp. Mark xiv. 3–9; John xii. 1–8.

Ver. 14–16. Comp. Mark xiv. 10, 11; Luke xxii. 3–6.

Ver. 15. — *thirty pieces*, &c. Probably, *shekels;* worth about fifty cents each.

17 And on the first of the days of unleavened bread
the disciples came to Jesus, saying, Where wilt thou
18 that we make ready for thee to eat the passover? And
he said, Go into the city to such a man, and say to
him, The Teacher saith, My time is at hand; I keep
19 the passover at thy house with my disciples. And the
disciples did as Jesus directed them, and made ready
20 the passover. And when evening came, he took his place
21 at table with the twelve disciples. And as they were
eating, he said, Truly do I say to you, that one of you
22 will betray me. And they were exceedingly sorrowful,
23 and began every one to say to him, Is it I, Lord? And
he answering said, He that hath dipped his hand with me
24 in the dish, he will betray me. The Son of man indeed
goeth away, as it hath been written concerning him; but
woe to that man by whom the Son of man is betrayed!
25 Well were it for that man if he had not been born. Then
Judas, his betrayer, answering said, Is it I, Rabbi? He
saith to him, It is.

26 And, as they were eating, Jesus took a loaf, and hav-
ing blessed, broke it, and gave it to the disciples, and
27 said, Take, eat; this is my body. And he took a cup, and
gave thanks, and gave it to them, saying, Drink ye all of
28 it; for this is my blood of the covenant, which is shed for
29 many for remission of sins. And I say to you, I shall not
drink henceforth of this fruit of the vine, until that day
when I drink it new with you in the kingdom of my
Father.

30 And having sung a hymn, they went out to the Mount
31 of Olives. Then Jesus saith to them, This night will
all of you fall away from me; for it is written, "I will
smite the shepherd, and the sheep of the flock will be

Ver. 17–29. Comp. Mark xiv. 12–25; Luke xxii. 7–38; John xiii.

Ver. 30–56. Comp. Mark xiv. 26–52; Luke xxii. 39–53; John xviii 1-11.

32 scattered."* But after I have risen, I will go before you
33 into Galilee. Peter answering said to him, Though all
should fall away from thee, yet will I never fall away.
34 Jesus said to him, Truly do I say to thee, that this night,
35 before a cock crows, thou wilt thrice deny me. Peter
saith to him, Even if I must die with thee, I will not
deny thee. And so said all the disciples.

36 Then Jesus cometh with them to a place called Gethsemane, and saith to the disciples, Sit here, while I go
37 yonder and pray. And taking with him Peter and the
two sons of Zebedee, he began to be sorrowful and full of
38 anguish. Then he saith to them, My soul is exceedingly
sorrowful, even to death; remain here, and watch with me.

39 And he came a little nearer, and fell on his face, praying and saying, Father, if it be possible, let this cup pass
from me! nevertheless, not as I will, but as Thou wilt.
40 And he cometh to the disciples, and findeth them sleeping,
and saith to Peter, Is it so that ye could not watch with
41 me one hour? Watch, and pray that ye enter not into
temptation; the spirit indeed is willing, but the flesh is
weak.

42 Again he went away a second time, and prayed, saying,
My Father, if this [cup] cannot pass away from me, but
43 I must drink it, thy will be done! And coming again he
44 found them sleeping; for their eyes were heavy. And
leaving them, he went away again, and prayed the third
45 time, saying again the same words. Then he cometh to
the disciples, and saith to them, Sleep on, and take your
rest! Lo! the hour is at hand, and the Son of man is
46 delivered up into the hands of sinners. Rise, let us be
going; lo! he is at hand that delivereth me up.

47 And while he was yet speaking, lo! Judas, one of the

Ver. 39. In some manuscripts, *went a little farther*, &c.

* Zech. xiii. 7.

twelve, came, and with him a great multitude with swords
and clubs, from the chief priests and elders of the people.
48 And his betrayer had given them a sign, saying, Whom-
49 ever I shall kiss, he is the man; seize him. And imme-
diately going up to Jesus, he said, Hail, Rabbi! and kissed
50 him. And Jesus said to him, Friend, for what hast thou
come! Then they came and laid hands on Jesus, and
seized him.

51 And, lo! one of those who were with Jesus stretched out
his hand, and drew his sword, and struck the servant of
52 the high-priest, and cut off his ear. Then Jesus saith to
him, Put back thy sword into its place; for all they that
53 take the sword will perish by the sword. Dost thou
think that I cannot pray to my Father, and he will now
54 give me more than twelve legions of angels? But how
then shall the Scriptures be fulfilled, that thus it must be?

55 In that hour Jesus said to the multitudes, Ye have come
out as against a robber, with swords and clubs to take me;
I sat daily teaching in the temple, and ye did not lay hands
56 on me. But all this hath been done, that the Scriptures
of the prophets may be fulfilled. Then all the disciples
forsook him, and fled.

57 And they who seized Jesus led him away to Caiaphas
the high-priest, where the scribes and the elders were
58 assembled. But Peter followed him at a distance, as far
as to the court of the high-priest's palace, and went in,
and sat with the officers to see the end.

59 And the chief priests and the whole council sought
60 false witness against Jesus, to put him to death; and
they found none, though many false witnesses came for-
61 ward. But at last came two, and said, This man affirmed,
I am able to destroy the temple of God, and to build it

Ver. 57–75. Comp. Mark xiv. 53–72; Luke xxii. 54–71; John xviii. 12–27.

62 within three days. And the high-priest arose, and said
to him, Dost thou make no answer to what these men
63 testify against thee? But Jesus was silent. And the
high-priest answering said to him, I adjure thee by the
living God, that thou tell us whether thou art the Christ,
64 the Son of God. Jesus saith to him, I am. Moreover I
say to you, Henceforth ye will see the Son of man sitting
on the right hand of Power, and coming on the clouds of
65 heaven. Then the high-priest rent his garments, saying,
He hath spoken blasphemy; what further need have we
66 of witnesses? See! ye have now heard the blasphemy.
What think ye? They answered and said, He should be
67 punished with death. Then they spit in his face, and buffeted him; and some smote him with the palms of their
68 hands, saying, Prophesy to us, O Messiah! who it was
that struck thee.

69 Now Peter was sitting outside in the court. And a
maid-servant came to him, saying, Thou also wast with
70 Jesus the Galilæan. But he denied before them all, say-
71 ing, I know not what thou sayest. And when he had gone
out into the porch, another woman saw him, and said to
those who were there, This man was with Jesus the
72 Nazarene. And again he denied with an oath: I do not
73 know the man. And shortly after, they who were standing by came and said to Peter, Surely thou too art one
74 of them; for thy speech betrayeth thee. Then he began
to curse and to swear, saying, I do not know the man.
75 And immediately a cock crew. And Peter remembered
the word of Jesus, who had said, Before a cock crows, thou
wilt thrice deny me. And he went out, and wept bitterly.

XXVII. And when it was morning, all the chief priests
and the elders of the people consulted together against Je-

Chap. XXVII. 1–26. Comp. Mark xv. 1–15; Luke xxiii. 1–25; John xviii. 28–40.

2 sus, to put him to death. And having bound him, they led
him away, and delivered him up to Pilate the governor.

3 Then Judas, who betrayed him, when he saw that he
was condemned, repented, and brought back the thirty
4 pieces of silver to the chief priests and elders, saying,
I sinned in betraying innocent blood. And they said,
5 What is that to us? See thou to it. And he cast down
the pieces of silver in the temple, and withdrew; and went
away and hanged himself.

6 And the chief priests took the pieces of silver, and said,
It is not lawful to put them into the treasury, since they
7 are the price of blood. And they consulted together, and
bought with them the potter's field, for a burial-place for
8 strangers. Wherefore that field hath been called, The
9 Field of Blood, unto this day. Then was fulfilled that
which was spoken through Jeremiah the prophet, saying,
"And they took the thirty pieces of silver, the price of
him that was priced, whom they of the sons of Israel
10 priced, and gave them for the potter's field; as the Lord
commanded me."*

11 And Jesus stood before the governor; and the governor
questioned him, saying, Art thou the king of the Jews?
12 And Jesus said, I am. And when he was accused by
13 the chief priests and elders, he made no answer. Then
saith Pilate to him, Dost thou not hear what things
14 they are testifying against thee? And he made him
no answer, not even to one word; so that the governor
15 greatly wondered. Now at the feast the governor was
wont to release to the multitude one prisoner, whom
16 they would. And they had then a notorious prisoner,
17 called Barabbas. When therefore they were assembled,
Pilate said to them, Whom will ye that I release to
18 you? Barabbas, or Jesus, who is called Christ? For he
knew that for envy they had delivered him up.

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* Zech. xi. 12, 13; see also Jer. xviii. 1, 2.

19 And while he was sitting on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for I have suffered much this day in a dream because of him.

20 But the chief priests and the elders persuaded the mul-
21 titudes to ask for Barabbas, and to destroy Jesus. And the
governor answering said to them, Which of the two will ye
22 that I release to you? And they said, Barabbas. Pilate
saith to them, What then shall I do with Jesus, who is
23 called Christ? They all say, Let him be crucified. And
he said, Why, what evil hath he done? But they cried
24 out the more, saying, Let him be crucified. And when Pi-
late saw that it availed nothing, but that rather a tumult
was arising, he took water, and washed his hands before
the multitude, saying, I am innocent of this blood; see ye
25 to it. And all the people answering said, His blood be
26 on us, and on our children. Then he released Barabbas
to them, and having scourged Jesus, he delivered him up
to be crucified.

27 Then the soldiers of the governor took Jesus into
the governor's palace, and gathered to him the whole
28 band. And they stripped him, and put on him a scarlet
29 robe. And having platted a crown of thorns, they put it
on his head, and a reed in his right hand; and bowing the
knee before him, they mocked him, saying, Hail, king of the
30 Jews! And they spit upon him, and took the reed and
31 struck him on the head. And after they had made sport
of him, they took off the robe from him, and put on him
his own garments, and led him away to crucify him.

32 And as they were going out, they found a man of
Cyrene, Simon by name, whom they compelled to carry
33 his cross. And having come to a place called Golgotha,
34 that is, Place of a Skull, they gave him wine to drink

Ver. 27–56. Comp. Mark xv. 16–41; Luke xxiii. 26–49; John xix. 1–30.

mingled with gall; and when he had tasted it, he refused
35 to drink. And when they had crucified him, they divided
36 his garments among them, casting lots. And sitting down,
37 they watched him there. And they set up over his head
the charge against him in writing: "This is Jesus the king
of the Jews."

38 Then are crucified with him two robbers, one on the
39 right hand, and one on the left. And they who passed
40 by reviled him, wagging their heads, and saying, Thou
that destroyest the temple, and buildest it up in three days,
save thyself, if thou art the Son of God, and come down
41 from the cross. So also the chief priests, mocking, with
42 the scribes and elders, said, He saved others, cannot he
save himself? He is the king of Israel, let him now
come down from the cross, and we will believe in him.
43 He trusteth in God; let him now deliver him, if he
44 desireth him; for he said, I am the Son of God. The
robbers also, who were crucified with him, reviled him in
the same manner.

45 And from the sixth hour there was darkness over all
46 the land, until the ninth hour. And about the ninth hour
Jesus cried with a loud voice, saying, Eli, Eli, lema
sabachthani? that is to say, My God, my God, why hast
47 thou forsaken me?* Some of those standing there, when
48 they heard this, said, This man is calling for Elijah. And
one of them immediately ran and took a sponge, and filled
it with vinegar, and put it on a reed, and gave it to him to
49 drink. But the rest said, Hold! let us see whether Eli-
50 jah will come to save him. And Jesus, crying out again
with a loud voice, yielded up his spirit.

51 And, lo! the veil of the temple was rent in two from
the top to the bottom; and the earth quaked, and the
52 rocks were rent, and the tombs were opened; and many

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* Ps. xxii. 1.

53 bodies of holy men that slept, arose, and coming out of the
tombs after his resurrection went into the holy city and
54 appeared to many. And the centurion and they who with
him were watching Jesus, when they saw the earthquake,
and what was taking place, were exceedingly afraid, saying, Truly this was the Son of God.

55 And many women were there, looking on from a distance, who had followed Jesus from Galilee, rendering
56 services to him; among whom was Mary the Magdalene,
and Mary the mother of James and Joseph, and the
mother of the sons of Zebedee.

57 And at evening there came a rich man of Arimathæa,
named Joseph, who was himself also a disciple of Jesus.
58 This man went to Pilate, and asked for the body of
59 Jesus. Then Pilate ordered it to be given him. And
Joseph took the body, and wrapped it in a clean linen
60 cloth, and laid it in his own new tomb, which he had hewn
out in the rock, and having rolled a great stone to the
61 door of the tomb, went away. And Mary the Magdalene
was there, and the other Mary, sitting over against the
sepulchre.

62 And on the next day, that following the day of the
preparation, the chief priests and the Pharisees came
63 together to Pilate, saying, Sir, we remember that that
deceiver said, while he was yet alive, After three days I
64 rise. Command therefore that the sepulchre be made
secure until the third day, lest his disciples come and steal
him away, and say to the people, He hath risen from the
dead; and the last error will be worse than the first.
65 Pilate said to them, Ye have a guard; go, make it as
66 secure as ye know how. And they went, and made the
sepulchre secure, sealing the stone, and setting the guard.

Ver 57-61. Comp. Mark xv. 42-47; Luke xxiii. 50-56; John xix. 38-42.

XXVIII. And the sabbath being over, as it began to
dawn toward the first day of the week, came Mary the
2 Magdalene, and the other Mary, to view the sepulchre.
And, lo! there was a great earthquake; for an angel of
the Lord descended from heaven, and came and rolled
3 away the stone, and sat upon it. His appearance was
4 like lightning, and his raiment white as snow. And for
fear of him the keepers shook, and became as dead men.
5 And the angel answering said to the women, Fear ye
not; for I know that ye are seeking Jesus, who was
6 crucified. He is not here; for he hath risen, as he said.
7 Come, see the place where he lay. And go quickly, and
tell his disciples that he hath risen from the dead; and,
lo! he is going before you into Galilee; there shall ye
8 see him. Lo! I have told you. And they went away
quickly from the tomb with fear and great joy, and ran
9 to tell his disciples. And lo! Jesus met them, saying,
All hail! And they went up, and laid hold of his feet,
10 and knelt down before him. Then Jesus saith to them,
Be not afraid; go, tell my brethren to depart into Galilee,
and there they shall see me.

11 And as they were going, lo! some of the guard came
into the city, and told the chief priests all that had taken
12 place. And having assembled with the elders, and taken
counsel together, they gave a large sum of money to the
13 soldiers, saying, Say, His disciples came by night, and stole
14 him away, while we slept. And should the governor hear
15 of this, we will persuade him, and make you secure. So
they took the money, and did as they were taught. And
this story hath been commonly reported among the Jews
to this day.

Chap. XXVIII. 1-8. Comp. Mark xvi. 1-8; Luke xxiv. 1-11; John xx. 1, 2.—Ver. 9, 10. Comp. Mark xvi. 9-11; John xx. 11-18.

16 And the eleven disciples went into Galilee, into the
17 mountain, where Jesus had directed them. And when
they saw him, they knelt down before him; but some
18 doubted. And Jesus came up and spoke to them, saying,
19 All power was given to me in heaven and on earth. Go,
and make all nations my disciples, baptizing them into the
name of the Father, and of the Son, and of the Holy
20 Spirit; teaching them to observe all things, whatever I
have commanded you. And, lo! I am with you always,
unto the end of the world.

ACCORDING TO MARK.

I. The beginning of the gospel of Jesus Christ; as it is
2 written in Isaiah the prophet: "Lo! I send my messen-
3 ger before thy face, who shall prepare thy way;"* "The
voice of one crying in the wilderness. Prepare the way of
4 the Lord, make straight his paths!"† John the Baptizer
appeared in the wilderness, preaching a baptism of repent-
5 ance for the remission of sins. And there went out to
him all the country of Judæa, and all they of Jerusalem;
and were baptized by him in the river Jordan, confessing
their sins.

6 And John was clothed with camel's hair, and with a
leathern girdle about his loins, and he ate locusts and wild
7 honey. And he preached, saying, There cometh after me
one mightier than I, the latchet of whose sandals I am not
8 worthy to stoop down and loose. I have baptized you with
water; but he will baptize you in the Holy Spirit.

9 And it came to pass that in those days Jesus came from
Nazareth of Galilee, and was baptized by John in the Jor-
10 dan. And immediately on coming up out of the water, he
saw the heavens parted, and the Spirit descending as a
11 dove upon him. And there was a voice from the heavens,
"Thou art my beloved Son; with thee I am well pleased."

12 And immediately the Spirit driveth him forth into the
13 wilderness. And he was in the wilderness forty days,

Chap. I. 1–11. Comp. Matt. iii. 1–17; Luke iii. 1–22.
Ver. 12, 13. Comp. Matt. iv. 1–11; Luke iv. 1–13.

* Mal. iii. 1. † Isa. xl. 3.

tempted by Satan, and was with the wild beasts; and the
angels ministered to him.

14 But after John was put in prison, Jesus came into Gali-
15 lee, preaching the glad tidings of God, [saying,] The time
is fulfilled, and the kingdom of God is at hand; repent,
and believe the glad tidings.

16 And as he was passing along by the lake of Galilee, he
saw Simon and Andrew the brother of Simon dragging a
17 net in the lake; for they were fishers. And Jesus said to
them, Come after me, and I will cause you to become
18 fishers of men. And immediately they left their nets, and
19 followed him. And going on a little farther, he saw James
the son of Zebedee, and John his brother, who also were
20 in the boat mending the nets; and immediately he called
them. And leaving their father Zebedee in the boat with
the hired men, they went after him.

21 And they enter Capernaum; and immediately on the
22 sabbath he was teaching in the synagogue. And they
were astonished at his teaching; for he taught them as
having authority, and not as the scribes.

23 And immediately there was in their synagogue a man
24 with an unclean spirit, and he cried out, saying, What
have we to do with thee, Jesus of Nazareth? Thou hast
come to destroy us; we know who thou art, the Holy One
25 of God. And Jesus rebuked him, [saying,] Be silent, and
26 come out of him. And the unclean spirit convulsing him,
27 and crying out with a loud voice, came out of him. And
they were all amazed, so that they questioned each other,
saying, What is this? New teaching with authority; even
the unclean spirits doth he command, and they obey him!
28 And immediately his fame spread abroad everywhere
through the whole surrounding country of Galilee.

Ver. 14, 15. Comp. Matt. iv. 12–17; Luke iv. 14, 15.
Ver. 16–20. Comp. Matt. iv. 18–22; Luke v. 1–11.
Ver. 21–28. Comp. Luke iv. 31–37. Ver. 22 See Matt. vii. 28, 29.

29 And having come out of the synagogue, they immedi-
ately entered the house of Simon and Andrew, with James
30 and John. And Simon's wife's mother lay sick of a fever;
31 and they immediately speak to him about her. And he
went to her, and took her by the hand, and raised her up;
and the fever left her, and she waited on them.

32 And in the evening, when the sun had set, they brought
to him all that were sick, and those who were possessed
33 by demons; and the whole city was assembled at the door.
34 And he healed many that were sick with various diseases,
and cast out many demons; and he suffered not the demons
to speak, because they knew him.

35 And rising early, long before day, he went out, and with-
36 drew into a desert place, and there prayed. And Simon
37 and those with him went in search of him, and found him.
And they say to him, All people are in search of thee.
38 And he saith to them, Let us go elsewhere into the neigh-
boring towns, that I may preach there also; for, for this I
39 came forth. And he went, preaching in their synagogues
throughout all Galilee, and casting out the demons.

40 And there cometh a leper to him beseeching him, and
kneeling down, saying to him, If thou wilt, thou canst
41 cleanse me. And Jesus, moved with compassion, put
forth his hand, and touched him, and saith, I will; be
42 thou cleansed. And immediately the leprosy left him,
43 and he was cleansed. And sternly charging him, he
44 immediately sent him away, saying to him, See that thou
say nothing to any one; but go, show thyself to the priest,
and offer for thy cleansing what Moses commanded, for a
45 testimony to them. But he went away, and began to pub-
lish it constantly, and to spread the matter abroad, so that
Jesus could no more enter a city openly, but was with-

Ver. 29–34. Comp. Matt. viii. 14–16; Luke iv. 38–41.
Ver. 35–39. Comp. Luke iv. 42–44.
Ver. 40–45. Comp. Matt. viii. 2–4; Luke v. 12–16.

out in desert places; and they came to him from every quarter.

II. And after some days he again entered Capernaum; and
2 it was reported that he was in the house. And many were gathered together, so that there was no longer room for them, even at the door; and he was speaking the word
3 to them. And they come to him, bringing one that was
4 palsied, borne by four men. And not being able to bring him to him on account of the crowd, they took off the roof where he was; and when they had broken an opening, they let down the bed whereon the palsied man lay.
5 And Jesus seeing their faith, saith to the palsied man,
6 Son, thy sins are forgiven. But there were some of the
7 scribes sitting there and reasoning in their hearts, Why doth this man speak thus? He blasphemeth; who can
8 forgive sins but God only? And Jesus immediately perceiving in his spirit that they reasoned thus within themselves, saith to them, Why do ye reason thus in your
9 hearts? Which is easier? to say to the palsied man, Thy sins are forgiven? or to say, Arise, and take up thy bed
10 and go? But that ye may know that the Son of man hath authority on earth to forgive sins, — he saith to the palsied
11 man, — I say to thee, Arise, take up thy bed and go to
12 thy house. And he arose, and immediately took up the bed and went forth before them all; so that they were all amazed, and gave glory to God, saying, We never saw it thus.

13 And he went forth again to the lake; and all the multi-
14 tude came to him, and he taught them. And passing along, he saw Levi, the son of Alphæus, sitting at the custom-house; and he saith to him, Follow me. And he arose

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Chap. II. 1–12. Comp. Matt. ix. 1–8; Luke v. 17–26.
Ver. 14–22. Comp. Matt. ix. 9–17; Luke v. 27–39.

15 and followed him. And it happened that he was reclining at table in his house; and many publicans and sinners were reclining with Jesus and his disciples; for there were many, and scribes of the Pharisees were also following him.
16 And when they saw that he was eating with the publicans and sinners, they said to his disciples, Doth he eat and drink
17 with publicans and sinners? And Jesus hearing it, saith to them, They who are well do not need a physician, but they who are sick. I came not to call righteous men, but sinners.

18 And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and the disciples of the Pharisees fast, and
19 thy disciples fast not? And Jesus said to them, Can the companions of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom
20 with them, they cannot fast. But the days will come, when the bridegroom will be taken from them, and then
21 will they fast in that day. No one seweth a patch of undressed cloth on an old garment; for the new piece teareth away from the old garment, and a worse rent is
22 made. And no one putteth new wine into old skins; for the wine will burst the skins, and the wine is lost, and the skins.

23 And it came to pass, that he was going through the grain-fields on the sabbath, and his disciples began, as they
24 went along, to pluck the ears of grain. And the Pharisees said to him, See, why are they doing on the sabbath that
25 which is not lawful? And he saith to them, Did ye never read what David did, when he had need, and was hungry,
26 himself and they who were with him? how he went into the house of God in the days of Abiathar the high-priest, and ate the show-bread, which it is lawful for none but

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Ver. 23. — *began*, &c. Possibly, *began to make a way, plucking*, &c.
Ver. 23–28. Comp. Matt. xii. 1–8; Luke vi. 1–5.

the priests to eat, and gave also to those who were with
27 him? And he said to them, The sabbath was made for
28 man, and not man for the sabbath. So that the Son of
man is lord even of the sabbath.

III. And he entered again into a synagogue; and there was
2 a man there having a withered hand; and they watched
him, whether he would heal him on the sabbath, that they
3 might accuse him. And he saith to the man having the
4 withered hand, Stand up in the midst. And he saith to
them, Is it lawful to do good on the sabbath, or to do evil?
5 to save life, or to kill? But they were silent. And looking
round on them with anger, being grieved for the hardness
of their hearts, he saith to the man, Stretch forth thy
hand. And he stretched it forth; and his hand was re-
6 stored. And the Pharisees went forth, and immediately
had a consultation with the Herodians against him, how
they might destroy him.

7 And Jesus withdrew with his disciples to the lake; and
a great multitude from Galilee, and from Judæa followed;
8 and from Jerusalem, and from Idumæa, and from beyond
the Jordan, and the people about Tyre and Sidon, a great
multitude, when they heard what great things he was
9 doing, came to him. And he gave direction to his disciples,
that a boat should be in readiness for him because
10 of the multitude, that they might not throng him. For he
had healed many, so that as many as had plagues pressed
11 upon him to touch him. And the unclean spirits, when
they saw him, fell down before him, and cried out, saying,
12 Thou art the Son of God. And he strictly charged them
that they should not make him known.

13 And he goeth up into the mountain, and calleth to

Chap. III. 1–6. Comp. Matt. xii. 9–14; Luke vi. 6–11.
Ver. 7–12. Comp. Matt. xii. 15, 16; and see Luke vi. 17–19.
Ver. 13–19. Comp. Matt. x. 1–4; Luke vi. 12–16.

14 him whom he would; and they came to him. And he appointed twelve to be with him, and whom he might
15 send forth to preach, and to have authority to cast out
16 demons. And he appointed the twelve, and Simon he
17 surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Bo-
18 anerges, that is, Sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon of
19 Cana, and Judas Iscariot, who betrayed him.

20 And he cometh into the house. And again a multitude cometh together, so that they could not so much as eat
21 bread. And his relations hearing of it went out to lay hold of him; for they said, He is beside himself.

22 And the scribes who came down from Jerusalem said, He hath Beelzebul; and, He casteth out the demons
23 through the prince of the demons. And calling them to him, he said to them in parables: How can Satan cast out
24 Satan? And if a kingdom be divided against itself, that
25 kingdom cannot stand; and if a house be divided against
26 itself, that house will not be able to stand; and if Satan rise up against himself, he is divided, and cannot stand, but
27 hath an end. Moreover, no one can enter into a strong man's house, and plunder his goods, unless he first bind the
28 strong man; and then he will plunder his house. Truly do I say to you, All sins will be forgiven the sons of men,
29 and the blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Spirit hath no forgiveness forever, but is exposed to everlasting sin.—
30 Because they said, He hath an unclean spirit.

31 And his mother and his brothers came; and, standing

Ver. 22–35. Comp. Matt. xii. 22–50; Luke xi. 14–32, and viii. 19–21.

Ver. 28, 29. See Luke xii. 10.

Ver. 29. — *everlasting sin.* "Sin" seems here to denote its penal consequences

32 without, sent to him, to call him. And a multitude was
sitting about him; and they say to him, Lo! thy mother
and thy brothers and thy sisters are without, seeking for
33 thee. And he answering saith to them, Who is my mother,
34 and my brothers? And looking round on those who sat
about him, he saith, Behold my mother and my brothers.
35 Whoever shall do the will of God, he is my brother, and
sister, and mother.

IV. And again he began to teach by the shore of the lake;
and there was gathered to him a very great multitude,
so that he went into a boat, and sat down in it, upon the
lake; and all the multitude was by the lake on the land.
2 And he taught them many things in parables, and said to
3 them in his teaching, Hearken: Behold, a sower went
4 forth to sow. And it came to pass, as he sowed, some seeds
fell by the way-side; and the birds came and devoured
5 them. And others fell on rocky ground, where they had
not much earth; and they sprung up immediately, because
6 they had no depth of earth. But when the sun was up,
they were scorched; and because they had no root, they
7 withered away. And others fell among thorns; and the
thorns grew up, and choked them, and they yielded no
8 fruit. And others fell on good ground, and shooting up
and growing yielded fruit; and bore as much as thirty,
9 and sixty, and a hundred fold. And he said, He that hath
ears to hear, let him hear.
10 And when he was in private, they who were about him,
11 with the twelve, asked him about the parables. And he
said to them, To you hath been given the mystery of the
kingdom of God; but to them, who are without, all things
12 are done in parables; that seeing they may see, and not
perceive, and hearing they may hear, and not understand;

Chap. IV. 1–34. Comp. Matt. xiii. 1–52; Luke viii. 4–18.

13 lest they should turn, and be forgiven.* And he saith to
them, Know ye not this parable? and how will ye know
14 15 all the parables? The sower soweth the word. And
these are they by the way-side, those where the word is
sown, and when they have heard, Satan cometh immedi-
ately, and taketh away the word that was sown in them.
16 And these in like manner are they that are sown on the
rocky places, those, who, when they have heard the word,
17 immediately receive it with joy, and have no root in them-
selves, but endure only for a time; then, when affliction or
persecution ariseth on account of the word, they immedi-
18 ately fall away. And others are they that are sown among
19 the thorns; these are they who hear the word, but the
cares of the world, and the deceitfulness of riches, and the
lusts of other things entering in, choke the word, and it
20 becometh unfruitful. And these are they who are sown
on the good ground; such as hear the word, and receive
it; and bear fruit, thirty, sixty, and a hundred fold.

21 And he said to them, Is a lamp brought to be put
under the bushel, or under the bed, and not to be set on
22 the lamp-stand? For there is nothing secret, unless to be
made known; nor was any thing hidden, but that it should
23 come to light. If any one hath ears to hear, let him hear.
24 And he said to them, Take heed what ye hear. With
what measure ye mete, it will be measured to you, and
25 more will be added to you. For he that hath, to him will
be given; and he that hath not, from him will be taken
away even what he hath.

26 And he said, Thus is the kingdom of God, as when
27 a man has cast seed upon the ground, and sleeps and
rises night and day, and the seed springs and grows up,

Ver. 21. See Matt. v. 15; Luke xi. 33.
Ver. 22. See Matt x. 26; Luke xii. 2.
* See Isa. vi. 9, 10.

28 he knows not how. For the earth brings forth fruit of
itself, first the blade, then the ear, then the full grain
29 in the ear. But when the fruit puts itself forth, immediately
he sends out the sickle, because the harvest is come.

30 And he said, To what shall we liken the kingdom of
31 God? or under what comparison shall we set it forth? It
is like a grain of mustard, which, when it is sown in the
32 earth, is less than all the seeds that are in the earth; and
when it is sown, it grows up, and becomes greater than all
the herbs, and puts forth great branches, so that the birds
of the air can lodge under its shade.

33 And with many such parables he spoke the word to
34 them, as they were able to hear. But without a parable
he did not speak to them; but in private he explained all
things to his own disciples.

35 And on the same day, when the evening was come,
he saith to them, Let us pass over to the other side.
36 And leaving the multitude, they take him with them, as
he was, in the boat; and there were also other boats with
37 him. And there arose a great storm of wind, and the
waves beat into the boat, so that it was already filling.
38 And he was in the stern, asleep on the pillow; and they
awake him, and say to him, Teacher, carest thou not that
39 we are perishing? And he arose, and rebuked the wind,
and said to the waves, Peace! be still! And the wind
40 ceased, and there was a great calm. And he said to them,
Why are ye so fearful? How is it that ye have not faith?
41 And they feared exceedingly, and said one to another, Who
then is this, that even the wind and the waves obey him?

V. And they came to the other side of the lake, into the
2 country of the Gerasenes. And when he had come out

Ver. 30–32. See Luke xiii. 18, 19.

Chap. IV. 35–V. 20. Comp. Matt. viii. 16, 18, 23-34; Luke viii. 22–39.

of the boat, immediately there met him out of the tombs
3 a man with an unclean spirit, who had his dwelling in the
tombs; and not even with a chain could any one bind him
4 any longer; because he had often been bound with fetters
and chains, and the chains had been snapped asunder by
him, and the fetters broken in pieces; and no one could
5 master him; and continually, night and day, in the tombs
and in the mountains, he was crying out, and cutting him-
6 self with stones. And seeing Jesus afar off, he ran and
7 bowed down before him, and cried out with a loud voice,
and said, What have I to do with thee, Jesus, Son of the
most high God? I adjure thee by God, do not torment
8 me. For he was saying to him, Unclean spirit, come out
9 from the man. And he asked him, What is thy name?
And he saith to him, Legion is my name; for we are
10 many. And he besought him much not to send them
11 out of the country. Now there was there, by the moun-
12 tain, a great herd of swine feeding. And they besought
him, saying, Send us into the swine, that we may enter
13 into them. And he gave them leave. And the unclean
spirits coming out, entered into the swine; and the herd
rushed down the steep into the lake, about two thousand,
14 and were drowned in the lake. And they that fed them
fled, and told the news in the city and in the country.
15 And they came to see what had been done. And they
come to Jesus, and see him who had been possessed by
demons, sitting, clothed, and in his right mind, — him who
16 had had the legion; and they were afraid. And they who
saw it told them how it befell him that was possessed by
17 the demons, and concerning the swine. And they began
to beseech him to depart from their borders.

18 And when he was going on board the boat, he that
had been possessed by the demons besought him that he
19 might be with him. And he did not permit him, but
said to him, Go to thy house to thy friends, and tell

them how great things the Lord hath done for thee, and
20 that he hath had compassion on thee. And he departed,
and began to publish in Decapolis how great things Jesus
had done for him; and all wondered.

21 And when Jesus had crossed again in the boat to the other side, a great multitude gathered about him; and he was by the lake.

22 And there cometh one of the rulers of the synagogue,
23 Jairus by name; and seeing him, he fell at his feet, and
besought him much, saying, My little daughter lieth at the
point of death; I pray thee, come and lay thy hands on
24 her, that she may be saved and live. And he went with
him; and a great multitude followed him, and pressed upon
him.

25 And a woman, who had had an issue of blood twelve
26 years, and had undergone much at the hands of many physicians, and spent all that she had, and was not at all bene-
27 fited, but rather grew worse, having heard about Jesus,
28 came in the crowd behind, and touched his garment. For
she said, If I touch even his garments, I shall be made
29 well. And immediately the fountain of her blood was
dried up; and she perceived in her body that she was
30 cured of her plague. And Jesus immediately perceiving
in himself that power had gone out from him, turned round
31 in the crowd, and said, Who touched my garments? And his
disciples said to him, Thou seest the multitude pressing on
32 thee, and dost thou say, Who touched me? And he looked
33 round to see her who had done this. But the woman, fearing and trembling, knowing what had been done to her,
came and fell down before him, and told him all the truth.
34 And he said to her, Daughter, thy faith hath made thee
well; go in peace, and be recovered from thy plague.

35 While he was yet speaking, there came from the house

Ver. 21–43. Comp. Matt. ix. 1, 18–26; Luke viii. 40–56.

of the ruler of the synagogue some who said, Thy daughter
is dead; why dost thou trouble the Teacher any further?
36 And Jesus, overhearing those words, saith to the
37 ruler of the synagogue, Fear not; only believe. And
he suffered no one to follow him except Peter and James,
38 and John the brother of James. And they come to the
house of the ruler of the synagogue; and he seeth a
39 tumult, and people weeping and wailing greatly. And
going in, he saith to them, Why do ye make this confusion
40 and weeping? The child is not dead, but is sleeping. And
they laughed him to scorn. But putting them all out, he
taketh the father of the child, and the mother, and those
who were with him, and entereth where the child was.
41 And taking hold of the hand of the child, he saith to her,
Talitha, kūm; which is, when interpreted, Damsel, I say
42 to thee, arise! And immediately the damsel arose and
walked; for she was twelve years old. And immediately
43 they were greatly astonished. And he charged them
strictly that no one should know it, and bade that something
should be given her to eat.

VI. And he went out from thence, and cometh into his own
2 country; and his disciples follow him. And when the sabbath
was come, he began to teach in the synagogue. And
most people when they heard him were astonished, saying,
Whence hath this man these things? And what is the wisdom
which is given him? And how is it that such miracles
3 are wrought by his hands? Is not this the carpenter,
the son of Mary, and brother of James, and Joses, and
Judah, and Simon? And are not his sisters here with us?
4 And they took offence at him. And Jesus said to them,
A prophet is not without honor except in his own country,
and among his own kindred, and in his own house.

Chap. VI. 1–6. Comp. Matt. xiii. 53–58; Luke iv. 16–31.

5 And he could not do any miracle there, except that he
laid his hand upon a few sick persons, and cured them.
6 And he wondered at their want of faith.

And he went about the surrounding villages teaching.
7 And he calleth to him the twelve, and began to send them
forth by two and two; and gave them power over the un-
8 clean spirits; and commanded them that they should take
nothing for the way but a staff only; no bread, no bag, no
9 money in their girdle; but to be shod with sandals; and,
10 Do not put on two coats. And he said to them, Wherever
ye enter a house, there abide till ye leave that place.
11 And whatever place shall not receive you, nor hear you,
when ye go thence, shake off the dust under your feet as
a testimony to them.

12 And they went out and preached that men should
13 repent; and they cast out many demons, and anointed
with oil many sick persons, and healed them.

14 And king Herod heard of him (for his name was spread
abroad), and he said, John the Baptizer hath risen from
the dead, and therefore do these powers work in him.
15 But others said, It is Elijah. And others said, It is a
16 prophet, as one of the prophets. But Herod hearing of
it said, John, whom I beheaded, hath risen again.

17 For Herod himself had sent forth and seized John, and
bound him in prison, on account of Herodias, his brother
18 Philip's wife; for he had married her. For John had
said to Herod, It is not lawful for thee to have thy
19 brother's wife. And Herodias was enraged against him,
20 and wished to put him to death, but could not. For
Herod feared John, knowing that he was a righteous and
holy man, and was regardful of him; and on hearing him,

Ver. 7–11. Comp. Matt. x. 5–15; Luke ix. 1–5.
Ver. 12, 13. Comp. Luke ix. 6. Ver. 14–16. Comp. Luke ix. 7–9
Ver. 14–29. Comp. Matt. xiv. 1–12.
Ver. 17–20. Comp. Luke iii. 19, 20.

21 was in much anxiety, and listened to him gladly. And a
convenient day having come, when Herod on his birthday
made a supper for his nobles and chief captains and the
22 principal men of Galilee, and the daughter of Herodias
came in and danced, she pleased Herod and those at table
with him; and the king said to the damsel, Ask of me
23 whatever thou wilt, and I will give it thee. And he swore
to her, Whatever thou shalt ask of me, I will give thee, to
24 the half of my kingdom. And she went out and said to
her mother, What shall I ask? And she said, The head of
25 John the Baptizer. And she came in immediately with
haste to the king, and asked, saying, I desire that thou wilt
give me immediately on a platter the head of John the
26 Baptist. And the king was exceedingly sorry; but on
account of his oaths, and of those at table with him, he
27 would not refuse her. And the king immediately sent
one of his guards, and ordered his head to be brought.
28 And he went and beheaded him in the prison, and
brought his head on a platter, and gave it to the damsel;
29 and the damsel gave it to her mother. And his disciples,
when they heard of it, came and took up his body, and
laid it in a tomb.

30 And the apostles gather together to Jesus, and told
31 him all which they had done and taught. And he saith
to them, Come ye by yourselves apart into a desert place,
and rest a while. For there were many coming and go-
32 ing; and they had no leisure even to eat. And they
33 went away into a desert place in the boat apart. And
many saw them departing, and knew them, and ran together on foot thither from all the cities, and arrived
before them.

Ver. 20. — *was in much anxiety.* Many manuscripts read, *did many things.*

Ver. 30–44. Comp. Matt. xiv. 13–21; Luke ix. 10–17; John vi. 1–13.

34 And when he came forth, he saw a great multitude, and
was moved with compassion for them, because they were
as sheep not having a shepherd; and he began to teach
them many things.

35 And late in the day his disciples came to him, and said,
36 This is a desert place, and it is now late; send them away,
that they may go into the surrounding fields and villages
37 and buy themselves something to eat. But he answering
said to them, Give ye them to eat. And they say to
him, Shall we go and buy two hundred denāries' worth of
38 bread, and give them to eat? He saith to them, How many
loaves have ye? Go and see. And when they knew, they
39 say, Five, and two fishes. And he ordered them to make
40 all lie down in companies upon the green grass. And
41 they lay down in ranks, by hundreds, and by fifties. And
taking the five loaves and the two fishes, he looked up to
heaven and blessed, and broke the loaves, and gave them
to the disciples to set before them; and the two fishes he
42 divided among them all. And they all ate, and were filled.
43 And they took up twelve baskets full of the fragments,
44 and of the fishes. And they who ate of the loaves were
five thousand men.

45 And he immediately constrained his disciples to get into
the boat, and to go before to the other side to Bethsaida,
46 while he sent the multitude away. And when he had
taken leave of them, he went away into the mountain to
pray.

47 And when evening came, the boat was in the midst of
48 the lake; and he was alone on the land. And when he
saw them toiling hard in rowing, for the wind was against
them, about the fourth watch of the night he cometh to
them, walking upon the lake. And he would have passed
49 by them; but they, seeing him walking upon the lake,

Ver. 45–52. Comp. Matt. xiv. 22–33; John vi. 14–21.

50 thought it was a spectre, and cried out. For they all saw
him, and were terrified. But he immediately spoke with
them, and saith to them, Be of good cheer; it is I, be not
51 afraid. And he went up to them into the boat, and the
wind ceased. And they were exceedingly astonished, be-
52 yond measure. For they did not consider the matter of
53 the loaves; but their heart was hardened. And crossing
over, they came to land, to Gennesaret; and anchored
there.

54 And when they had come out of the boat, the people
55 immediately knowing who he was, ran through all that
region, and began to carry about on beds those that were
56 sick to the place where they heard he was. And wherever
he entered into villages or cities or the open country, they
laid the sick in the market-places, and besought him that
they might touch if it were but the fringe of his garment;
and as many as touched him were made well.

VII. And there come together to him the Pharisees, and some
2 of the scribes, who came from Jerusalem; and seeing some
of his disciples eating bread with defiled, that is, unwashed
3 hands, (for the Pharisees, and all the Jews, unless they
wash their hands often, do not eat, holding fast the tra-
4 dition of the elders; and on coming from the marketplace,
unless they bathe, they do not eat; and there are many
other things which they have received to hold, the dip-
5 ping of cups, and pitchers, and brazen vessels;) then the
Pharisees and scribes ask him, Why do not thy disciples
walk according to the tradition of the elders, but eat bread
6 with defiled hands? And he said to them, Well did Isaiah
prophesy of you hypocrites, as it is written, "This people
honoreth me with their lips, but their heart is far from me.

Ver. 53–56. Comp. Matt. xiv. 34–36.
Chap. VII. 1–23. Comp. Matt. xv. 1–20.

7 But in vain do they worship me, teaching as doctrines the
8 commandments of men."* Laying aside the command-
9 ment of God, ye hold fast the tradition of men. And he
said to them, Full well do ye reject the commandment
10 of God, that ye may keep your tradition! For Moses
said, "Honor thy father and thy mother;" and, "He that
11 curseth father or mother, let him surely die."† But ye
say, If a man say to his father or mother, Whatever thou
mightst receive in aid from me is Corban, that is, a gift
12 to God, [he is not bound by the command. Thus] ye
suffer him no longer to do anything for his father or his
13 mother; making void the word of God by your tradition,
which ye have handed down; and many such things ye do.
14 And again calling the multitude to him, he said to them,
15 Hearken to me all of you, and understand. Nothing that
entereth into a man from without can defile him; but the
things that come out of him are what defile a man.

17 And when he had gone into the house from the crowd,
18 his disciples asked him concerning the parable. And he
saith to them, Are ye too so without discernment? Do
ye not understand that whatever thing from without en-
19 tereth into a man, cannot defile him? because it entereth
not into his heart, but into the stomach; and goeth out
20 into the drain, which cleanseth all kinds of food. And he
said, That which cometh out of a man, that defileth a man.
21 For from within, out of the heart of men, come forth evil
22 thoughts, fornications, thefts, murders, adulteries, covet-
ousness, iniquities, deceit, wantonness, an evil eye, blas-
23 phemy, pride, foolishness. All these evil things come from
within, and defile a man.

24 And rising up, he departed thence into the borders of
Tyre; and entering into a house, he desired that no one

Ver. 24–31. Comp. Matt. xv. 21–29. * Isa. xxix. 13.
† Exod. xx. 12, xxi. 17.

25 should know it; but he could not escape notice. But a
woman, whose young daughter had an unclean spirit, im-
26 mediately hearing of him, came in, and fell at his feet.
The woman was a Greek, a Syrophœnician by nation; and
she besought him that he would cast out the demon from
27 her daughter. And he said to her, Let the children be
filled first; for it is not well to take the children's bread
28 and throw it to the little dogs. But she answered, and saith
to him, Yea, Lord; even the little dogs under the table eat
29 of the children's crumbs. And he said to her, For this say-
ing go thy way; the demon hath gone out of thy daugh-
30 ter. And going away to her house, she found the child
laid upon the bed, and the demon gone out.

31 And again leaving the borders of Tyre, he came through
Sidon to the lake of Galilee, through the midst of the bor-
32 ders of Decapolis. And they bring to him one that was
deaf, and had an impediment in his speech, and beseech
33 him to lay his hand upon him. And taking him aside
from the multitude, he put his fingers into his ears, and
34 having spit, touched his tongue; and looking up to heaven,
he sighed, and saith to him, Ephphatha, that is, Be opened.
35 And his ears were opened; and the string of his tongue
36 was immediately loosed, and he spoke plain. And he
charged them to tell no one; but the more he charged
37 them, the more did they publish it. And they were
beyond measure astonished, saying, He hath done all
things well; he maketh both the deaf to hear, and the
dumb to speak.

VIII. In those days, there being again a great multitude,
and they having nothing to eat, he called the disciples to
2 him, and saith to them, I have compassion on the multi-
tude, because they have remained with me now three days,

Chap. VIII. 1–10. Comp. Matt. xv. 30, 32–39.

3 and they have nothing to eat. And if I send them away
fasting to their houses, they will faint on the road; and
4 some of them have come from afar. And his disciples
answered him, Whence can any one satisfy these men
5 with bread here in a wilderness? And he asked them,
6 How many loaves have ye? And they said, Seven. And
he ordered the multitude to lie down on the ground; and
he took the seven loaves, and gave thanks, and broke,
and gave to his disciples to set before them; and they set
7 them before the multitude. And they had a few small
fishes; and having blessed them, he set them before them.
8 And they ate, and were filled; and they took up of the
9 fragments that remained, seven baskets. And they were
about four thousand; and he sent them away.

10 And immediately going on board the boat with his dis-
11 ciples, he came into the region of Dalmanutha. And the
Pharisees came out, and began to question with him, seek-
12 ing of him a sign from heaven, trying him. And sighing
deeply in his spirit, he saith, Why doth this generation
seek for a sign? Truly do I say to you, A sign will not
13 be given to this generation. And leaving them, he again
went on board and crossed to the other side.

14 And they had forgotten to take bread, and had not in
15 the boat with them more than one loaf. And he charged
them, saying, Take heed, beware of the leaven of the Phari-
16 sees, and the leaven of Herod. And they reasoned among
17 themselves, saying, It is because we have no bread. And
knowing it, he saith to them, Why are ye reasoning, be-
cause ye have no bread? Do ye not yet perceive nor
18 understand? Have ye your mind still blinded? Having
eyes, do ye not see? and having ears, do ye not hear?
19 And do ye not remember, when I broke the five loaves
among the five thousand, and how many baskets full of

Ver. 11–21. Comp. Matt. xvi. 1–12.

20 fragments ye took up? They say to him, Twelve. When
also the seven among the four thousand, how many baskets
full of fragments did ye take up? And they say, Seven.
21 And he said to them, Do ye not yet understand?
22 And they come to Bethsaida. And they bring to him
23 a blind man, and beseech him to touch him. And taking
the blind man by the hand, he led him out of the village;
and spitting on his eyes, and putting his hands on him, he
24 asked him if he saw anything. And he looked up, and
said, I can see men, for I see them as trees, walking.
25 Then he again put his hands on his eyes, and he saw
clearly, and was restored, and saw all things distinctly.
26 And he sent him away to his house, saying, Go not into
the village.

27 And Jesus went out, and his disciples, into the villages
of Cæsarea Philippi. And on the way he asked his dis-
28 ciples, saying to them, Who do men say that I am? And
they answered him, saying, John the Baptist; and others,
29 Elijah; and others, One of the prophets. And he asked
them, But who do ye say that I am? Peter answering
30 saith to him, Thou art the Christ. And he strictly charged
them to tell no one concerning him.

31 And he began to teach them that the Son of man must
suffer many things, and be rejected by the elders and the
chief priests and the scribes, and be put to death, and after
32 three days rise again; and he told them this plainly. And
33 Peter, taking him aside, began to rebuke him. But he
turning about and looking at his disciples, rebuked Peter,
and saith, Get thee behind me, Satan! for thy thoughts
are not on the things of God, but on those of men.

34 And calling the multitude to him with his disciples also,
he said to them, Whoever chooseth to follow me, let him
35 deny himself, and take up his cross, and follow me. For

Chap. VIII. 27–chap. IX. 1. Comp. Matt. xvi. 13–28, Luke ix. 18–27

whoever chooseth to save his life, will lose it; but whoever
shall lose his life for the sake of me and of the glad
36 tidings, will save it. For what doth it profit a man to
37 gain the whole world, and forfeit his life? For what can
38 a man give as an exchange for his life? For whoever shall
be ashamed of me and of my words in this adulterous
and sinful generation, of him will also the Son of man be
ashamed, when he cometh in the glory of his Father with
IX. 1 the holy angels. And he said to them, Truly do I say to
you, There are some of those standing here who will not
taste of death, till they have seen that the kingdom of God
hath come with power.

2 And after six days Jesus taketh with him Peter and
James and John, and leadeth them up into a high mountain
apart by themselves; and he was transfigured before
3 them. And his garments became glistening, very white,
4 so as no fuller on earth can whiten. And there appeared
to them Elijah with Moses; and they were talking with
5 Jesus. And Peter answering saith to Jesus, Rabbi, it
is good for us to be here; and let us make three tents,
6 one for thee, and one for Moses, and one for Elijah. For
he knew not what to answer; for they were struck with
7 terror. And there came a cloud overshadowing them; and
a voice came out of the cloud, This is my beloved Son;
8 hear him. And suddenly looking round, they no longer
9 saw any one but Jesus alone with themselves. And as
they came down from the mountain, he charged them to
give no account of what they had seen to any one, till the
Son of man should have risen from the dead.

10 And they kept these words in mind, questioning one
11 another what rising from the dead might mean. And
they asked him, saying, How is it that the Pharisees and

Chap. IX. 2–32. Comp. Matt. xvii. 1–23; Luke ix. 28–45.

12 scribes say that Elijah must come first? And he said to
them, Elijah cometh first, and restoreth all things. And
how hath it been written of the Son of man? that he
13 must suffer many things, and be set at nought. But I say
to you that Elijah hath come, and they have done to him
whatever they would; as it hath been written concerning
him.

14 And coming to the disciples, they saw a great multitude
15 about them, and scribes debating with them. And imme-
diately the whole multitude on seeing him was struck with
16 awe, and running to him, saluted him. And he asked them,
17 About what are ye debating with them? And one of the
multitude answered him, Teacher, I have brought to thee
18 my son, who hath a dumb spirit. And wherever it seiz-
eth hold of him, it throweth him down; and he foameth
and gnasheth his teeth; and he pineth away. And I spoke
to thy disciples to cast it out, and they were not able.
19 He answereth and saith to them, O unbelieving genera-
tion! How long shall I be with you? How long shall I
20 bear with you? Bring him to me. And they brought him
to him. And as soon as he saw him, the spirit convulsed
him; and he fell on the ground, and wallowed, foaming.
21 And he asked his father, How long hath it been thus
22 with him? And he said, From a child; and it hath often
cast him both into fire, and into water, to destroy him;
but if thou art able to do any thing, have compassion on
23 us, and help us. Jesus said to him, If thou art able?
24 All things are possible for him that believeth. The
father of the child immediately cried out and said, I be-
25 lieve; help thou my unbelief. And Jesus seeing that the
multitude came running together, rebuked the unclean
spirit, saying to it, Dumb and deaf spirit, I command
thee, come out of him, and enter no more into him.
26 And uttering a cry, and convulsing him much, it came
out of him. And he became as one dead; so that very

27 many said, He is dead. But Jesus, taking hold of his
hand, raised him, and he stood up.

28 And when he had come into the house, his disciples
29 asked him privately, Why could not we cast it out? And
he said to them, This kind can go out by nothing, except
by prayer.

30 And departing thence, they passed through Galilee; and
31 he would not that any one should know it. For he taught
his disciples, and said to them, The Son of man is about
to be delivered up into the hands of men, and they will
put him to death; and when he hath been put to death,
32 after three days he will rise again. But they understood
not what he said, and were afraid to ask him.

33 And they came to Capernaum; and having come into
the house, he asked them, About what were ye disputing
34 on the road? But they were silent; for on the road they
had been disputing with one another, who was greatest.
35 And sitting down, he called the twelve, and saith to them,
If any one desire to be first, he will be last of all, and ser-
36 vant of all. And he took a child, and placed him in the
midst of them, and taking him in his arms, he said to
37 them, Whoever receiveth one of these children in my
name, receiveth me; and whoever receiveth me, receiv-
eth not me, but him that sent me.

38 John said to him, Teacher, we saw one casting out
demons in thy name who followeth not us; and we for-
39 bade him, because he did not follow us. But Jesus said,
Forbid him not. For no one, who shall do a miracle
40 in my name, can readily speak evil of me. For he that
41 is not against us is for us. For whoever shall give
you a cup of water to drink in my name, because ye
belong to Christ, truly do I say to you, he will not lose

Ver. 33–50. Comp. Matt. xviii.; Luke ix. 46–50.
Ver. 41. See Matt. x. 42.

42 his reward. And whoever shall cause one of these little
ones that believe to fall away, it would be better for
him to have a great millstone hung round his neck, and
43 be cast into the sea. And if thy hand cause thee to fall
away, cut it off. It is better for thee to enter into life
maimed, than having the two hands to go away into hell,
45 into the fire that is unquenchable. And if thy foot is
causing thee to fall away, cut it off; it is better for thee
to enter into life lame, than having the two feet to be cast
47 into hell. And if thine eye is causing thee to fall away,
pluck it out; it is better for thee to enter into the king-
dom of God with one eye, than having two eyes to be cast
48 into hell, where their worm dieth not, and the fire is not
49 quenched.* For every one will be salted with fire.

50 Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

X. And departing thence, he cometh into the borders of
Judæa, and to the other side of the Jordan; and multi-
tudes again come together to him; and, as he was wont,
2 he again taught them. And the Pharisees came to him,
and asked him whether it was lawful for a man to put
3 away his wife, trying him. And he answering said to
4 them, What did Moses command you? And they said,
Moses permitted to write a bill of divorcement, and to
5 put her away.† And Jesus said to them, On account of
6 your hardness of heart he wrote you this command. But,
from the beginning of the creation, [God] made them
7 male and female.‡ "For this cause shall a man leave
8 his father and his mother; and the two shall become

Ver. 42. See Luke xvii. 2. Ver. 50. See Matt. v. 13; Luke xiv. 34
Chap. X. 1–12. Comp. Matt. xix. 1–12.
Ver. 1. See Luke ix. 51; John vii. 10.

* See Isa. lxvi. 24. † See Deut. xxiv. 1. ‡ See Gen. i. 27, v. 1, 2.

one flesh."* So they are no longer two, but one flesh.
9 What therefore God joined together, let not man put
asunder.

10 And in the house his disciples asked him again about
11 this matter. And he saith to them, Whoever putteth
away his wife, and marrieth another, committeth adul-
12 tery against her. And if she put away her husband, and
be married to another, she committeth adultery.

13 And they brought children to him, that he might touch
them; and the disciples rebuked those that brought them.
14 But Jesus seeing it was much displeased, and said to them,
Suffer the children to come to me; forbid them not; for to
15 such belongeth the kingdom of God. Truly do I say to you,
Whoever shall not receive the kingdom of God as a child,
16 will not enter therein. And he took them in his arms,
and blessed them, laying his hands upon them.

17 And as he was going out into the way, a certain one
running up and kneeling to him, asked him, Good teacher,
18 what shall I do that I may inherit everlasting life? And
Jesus said to him, Why dost thou call me good? None is
19 good but one, that is, God. Thou knowest the command-
ments, "Do not commit adultery, Do not kill, Do not steal,
Do not bear false witness, Defraud not, Honor thy father
20 and thy mother."† And he said to him, Teacher, all these
21 have I kept from my youth. And Jesus looking at him,
loved him, and said to him, One thing thou lackest; go,
sell whatever thou hast, and give to the poor, and thou
22 shalt have treasure in heaven; and come, follow me. But
his countenance fell at that saying, and he went away sor-
rowful; for he had great possessions.

23 And Jesus, looking round, saith to his disciples, How
hardly shall they who have riches enter the kingdom

Ver. 13-16. Comp. Matt. xix. 13-15; Luke xviii. 15-17.
Ver. 17-31. Comp. Matt. xix. 16-xx. 16; Luke xviii. 18-30.

* Gen. ii. 24.

† See Exod. xx. 12-17.

24 of God! And the disciples were astonished at his words.
But Jesus answering again saith to them, Children, how
25 hard it is to enter the kingdom of God! It is easier
for a camel to go through the eye of a needle, than for a
26 rich man to enter the kingdom of God. And they were
beyond measure astonished, saying among themselves, Who
27 then can be saved? Jesus looking upon them saith, With
men it is impossible, but not with God; for all things
are possible with God.

28 Peter began to say to him, Lo! we left all, and have
29 followed thee. Jesus said, Truly do I say to you, There
is no one who hath left house, or brothers, or sisters, or
mother, or father, or children, or lands, for the sake of me
30 and of the glad tidings, who will not receive a hundred-fold in the time that now is, houses, and brothers, and sisters, and mothers, and children, and lands, with persecu-
31 tions, and in the world to come everlasting life. But
many who are first will be last; and the last first.

32 And they were on the road, going up to Jerusalem; and
Jesus was leading the way; and they were amazed, and
they that followed were afraid. And again taking the
twelve aside, he began to tell them what things were about
33 to befall him: Lo! we are going up to Jerusalem, and the
Son of man will be delivered up to the chief priests and
to the scribes; and they will condemn him to death, and
34 deliver him up to the gentiles; and they will mock him,
and spit upon him, and scourge him, and put him to death;
and after three days he will rise again.

35 And James and John, the sons of Zebedee, come to
him, saying to him, Teacher, we would that thou shouldst
36 do for us whatever we shall ask thee. And he said to
37 them, What would ye that I should do for you? And

Ver. 24. — *how hard it is.* Some manuscripts add, *for those who trust in riches*, &c. Ver. 32–34. Comp. Matt. xx. 17–19; Luke xviii. 31–34.

Ver. 35–45. Comp. Matt. xx. 20–28.

they said to him, Grant to us that we may sit, one on
38 thy right hand and one on thy left, in thy glory. But
Jesus said to them, Ye know not what ye ask. Can ye
drink the cup that I drink, or be baptized with the bap-
39 tism that I am baptized with? And they said to him, We
can. And Jesus said to them, Ye will drink the cup that
I drink, and ye will be baptized with the baptism that I
40 am baptized with; but to sit on my right hand or on my
left is not mine to give, but it will be given to those for
41 whom it hath been prepared. And the ten hearing it
42 began to be much displeased with James and John. And
Jesus, calling them to him, saith to them, Ye know that
they who are accounted to rule over the nations lord it
over them, and their great men exercise a strict authority
43 over them. But it is not so among you; but whoever de-
sireth to become great among you, will be your minister;
44 and whoever of you desireth to become first, will be ser-
45 vant of all; for even the Son of man came not to be
served, but to serve, and to give his life a ransom for
many.

46 And they come to Jericho; and as he was going out
of Jericho with his disciples and a great multitude, the
son of Timæus, Bartimæus, a blind beggar, was sitting by
47 the way-side. And hearing that it was Jesus the Naza-
rene, he began to cry out and say, Son of David, Jesus,
48 have pity on me! And many sharply bade him be silent;
but he cried out the more, Son of David, have pity on me!
49 And Jesus stopped, and said, Call him. And they call
the blind man, saying to him, Be of good courage, rise,
50 he calleth thee. And throwing off his garment, he leaped
51 up, and came to Jesus. And Jesus answering said to him,
What dost thou wish me to do for thee? The blind man
52 said to him, My master, to restore my sight. And Jesus

Ver. 46-52. Comp. Matt. xx. 29-34; Luke xviii. 35-43.

said to him, Go; thy faith hath saved thee. And he immediately received his sight, and followed him on the road.

XI. And when they were drawing near to Jerusalem and
to Bethany, at the Mount of Olives, he sendeth forth two
2 of his disciples, and saith to them, Go to the village over
against you; and immediately on entering it ye will find
a colt tied, on which no man hath yet sat; loose and
3 bring it. And if any one say to you, Why do ye
this? say, The Lord hath need of it, and will immediately
4 send it back hither. And they went, and found the
colt tied by the door without, on the street; and they
5 loose it. And some of those who were standing there
6 said to them, What are ye about, loosing the colt? And
they said to them as Jesus had commanded; and they let
7 them go. And they bring the colt to Jesus, and put their
8 garments on it; and he sat upon it. And many spread
their garments on the road; and others boughs, having cut
9 them from the fields. And they that went before, and they
that followed, cried, Hosanna! Blessed is he that cometh
10 in the name of the Lord![*] Blessed is the coming kingdom of our father David! Hosanna in the highest heavens!

11 And he entered Jerusalem, and the temple; and having looked round on all things, the evening being now come, he went out to Bethany, with the twelve.

12 And on the morrow, when they had come from Beth-
13 any, he was hungry; and seeing a fig-tree afar off having
leaves, he went to see whether he might find anything
on it; and on coming to it he found nothing but leaves;

Chap. XI. 1–11. Comp. Matt. xxi. 1–11, 14–17; Luke xix. 28–44; John xii. 12–19. Ver. 11–14. Comp Matt. xxi. 17–19.

[*] See Ps. cxviii. 25, 26.

14 for the season of figs had not come. And he answering
said to it, Let no one eat fruit from thee henceforth for
ever. And his disciples heard him.

15 And they come to Jerusalem. And he went into the
temple, and began to cast out those who sold and bought
in the temple, and overturned the tables of the money-
16 changers, and the seats of those who sold the doves; and
he suffered no one to carry any vessel through the tem-
17 ple. And he taught, and said to them, Is it not written,
"My house shall be called a house of prayer for all the
18 nations?* but ye have made it a den of robbers."† And
the chief priests and the scribes heard it, and sought how
they might destroy him; for they feared him; because all
19 the multitude was astonished at his teaching. And when
it became late, he went out of the city.

20 And in the morning, as they were passing by, they
21 saw the fig-tree withered from the roots. And Peter re-
membered and said to him, Rabbi, see! the fig-tree which
22 thou didst curse is withered away. And Jesus answering
23 saith to them, Have faith in God. Truly do I say to you,
that whoever shall say to this mountain, Be thou taken up,
and cast into the sea, and shall not doubt in his heart, but
shall believe that what he saith will come to pass, he shall
24 have it. Therefore I say to you, All things whatever ye
pray for and ask, believe that ye have obtained, and ye
25 shall have them. And when ye stand praying, forgive,
if ye have aught against any one, that your Father who
is in heaven may also forgive you your trespasses.

27 And they come again to Jerusalem. And as he was

Ver. 15–18. Comp. Matt. xxi. 12, 13; Luke xix. 45–48; John ii. 13–17.

Ver. 19–26. Comp. Matt. xxi. 20–22.

Ver. 24. —*believe that ye have obtained;* i.e. have faith in the Divine determination to bestow them.

Chap. XI. 27–chap. XII. 12. Comp. Matt. xxi. 23–46; Luke xx. 1–19.

* Isa. lvi. 7. † See Jer. vii. 11.

walking in the temple, there come to him the chief priests
28 and the scribes and the elders; and they said to him, By
what authority doest thou these things? or who gave thee
29 this authority to do these things? And Jesus said to them,
I will ask you one question; and answer me, and I will tell
30 you by what authority I do these things. The baptism of
John, was it from heaven, or from men? Answer me.
31 And they reasoned among themselves, saying, If we say,
From heaven, he will say, Why then did ye not believe
32 him? But shall we say, From men? They feared the
33 people; for all regarded John as truly a prophet. And
they answered and said to Jesus, We do not know. And
Jesus saith to them, Neither do I tell you by what authority I do these things.

XII. And he began to speak to them in parables: A man
planted a vineyard, and set a hedge about it, and dug a
wine-vat, and built a tower; and let it out to husbandmen,
2 and went abroad. And at the season he sent to the husbandmen a servant, that he might receive from the husband-
3 men of the fruits of the vineyard. And they took him, and
4 beat him, and sent him away empty-handed. And again
he sent to them another servant; and him they wounded
5 in the head, and treated shamefully. And he sent another;
and him they killed; and many others, beating some, and
6 killing some. Still he had one beloved son; he sent him
7 last to them, saying, They will respect my son. But
those husbandmen said among themselves, This is the
heir; come, let us kill him, and the inheritance will be
8 ours. And they took him and killed him, and cast him
9 out of the vineyard. What will the lord of the vineyard do? He will come and destroy the husbandmen,
10 and will give the vineyard to others. And have ye
not read this scripture: "The stone which the builders
11 rejected, the same hath become the corner-stone; from

the Lord did this come, and it is marvellous in our eyes"?*

12 And they sought to seize him, but feared the multitude; for they knew that he spoke the parable against them. And they left him, and went away.

13 And they send to him some of the Pharisees and of
14 the Herodians, to ensnare him in speech. And they come and say to him, Teacher, we know that thou art true, and carest for no one; for thou regardest not the person of men, but teachest the way of God in truth. Is it law-
15 ful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, seeing their hypocrisy, said to them, Why are ye trying me? Bring me a denāry, that
16 I may see it. And they brought one. And he saith to them, Whose is this image and inscription? And they
17 said to him, Cæsar's. And Jesus said to them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him exceedingly.

18 Then come to him Sadducees, who say that there is no
19 resurrection; and they asked him, saying, Teacher, Moses wrote to us, "If a man's brother die, and leave a wife and no child, his brother shall take his wife, and raise up seed
20 to his brother."† There were seven brothers; and the
21 first took a wife, and dying left no seed. And the second took her and died, leaving no seed; and the third likewise.
22 And the seven left no seed. Last of all, the woman also
23 died. In the resurrection, when they have risen, of which of them will she be wife? for the seven had her for a wife.
24 Jesus said to them, Do ye not err on this account, that
25 ye know not the Scriptures, nor the power of God? For when they have risen from the dead, they neither marry,

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Ver. 13-17. Comp. Matt. xxii. 15-22; Luke xx. 20-26.
Ver. 18-27. Comp. Matt. xii. 23-33; Luke xx. 27-40.

* Ps. cxviii. 22, 23.

† See Deut. xxv. 5, 6.

nor are given in marriage, but are as the angels in heaven.
26 And concerning the dead, that they are raised, have ye
not read in the book of Moses, at the Bush, how God
spoke to him, saying, "I am the God of Abraham, and
27 the God of Isaac, and the God of Jacob"?* He is not
the God of the dead, but of the living. Ye err greatly.

28 And one of the scribes came up, having heard them
reasoning together, and perceiving that he had answered
them well, asked him, Which commandment is first of all?
29 Jesus answered, The first is, "Hear, O Israel, the Lord our
30 God is one Lord; and thou shalt love the Lord thy God
with all thy heart, and with all thy soul, and with all thy
31 mind, and with all thy strength."† The second is this:
"Thou shalt love thy neighbor as thyself." ‡ There is no
32 other commandment greater than these. And the scribe
said to him, In truth, Teacher, thou hast well said, that He
33 is one, and that there is no other but he; and to love him
with all the heart, and with all the understanding, and with
all the strength, and to love one's neighbor as one's self, is
more than all the whole burnt-offerings and the sacrifices.
34 And Jesus, perceiving that he answered wisely, said to him,
Thou art not far from the kingdom of God. And after this
no one dared to question him.

35 And Jesus answered and said, while he was teaching in
the temple, How is it that the scribes say, that the Christ
36 is David's son? David himself said in the Holy Spirit,
"The Lord said to my lord, Sit thou on my right hand,
37 till I make thine enemies thy footstool." § David himself
calleth him lord; and how can he be his son? And the
great multitude heard him gladly.

Ver. 26. — *at the Bush:* i.e. at that part of the book of Moses, in which the narrative of the burning bush is contained.

Ver 28–34. Comp. Matt. xxii. 34–40.

Ver. 35–37. Comp. Matt. xxii. 41–46; Luke xx. 41–44.

* Exod. iii. 6. † Deut. vi. 4, 5. ‡ Lev. xix. 18. § Ps. cx. 1.

38 And he said in his teaching, Beware of the scribes, who
like to walk about in long robes, and love salutations
39 in the markets, and the chief seats in the synagogues, and
40 the first places at feasts; who devour widows' houses, and
for a pretence make long prayers. These will receive a
far greater condemnation.

41 And he sat over against the treasury, and was beholding how the people cast money into the treasury. And
42 many that were rich were casting in much. And a certain poor widow came and threw in two mites, which make
43 a farthing. And he called to him his disciples, and said
to them, Truly do I say to you, that this poor widow hath
cast in more than all those who are casting into the trea-
44 sury. For they all threw in of their abundance; but she
out of her penury threw in all that she had, her whole
living.

XIII. And as he went out of the temple, one of his disciples saith to him, Teacher, see! what stones, and what
2 buildings! And Jesus said to him, Seest thou these great
buildings? There will not be left one stone upon another,
that will not be thrown down.

3 And as he was sitting on the Mount of Olives, over
against the temple, Peter and James and John and An-
4 drew asked him privately, Tell us, when will these things
be? and what will be the sign when all these things are
5 about to be accomplished? And Jesus began to say to
6 them, See that no one deceive you. Many will come in
7 my name, saying, I am He; and will deceive many. And
when ye hear of wars, and rumors of wars, be not troubled;
8 they must come to pass; but not yet is the end. For nation will rise against nation, and kingdom against king-

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Ver. 38–40. Comp Matt. xxiii.; Luke xx. 45–47.
Ver. 41–44. Comp. Luke xxi. 1–4.
Chap. XIII. Comp. Matt. xxiv.; Luke xxi. 5–36.

dom; there will be earthquakes in divers places; there will be famines. These things are the beginning of travail-pains.

9 But do ye take heed to yourselves; they will deliver you up to councils, and ye will be taken into synagogues and beaten; and ye will be brought before governors and
10 kings for my sake, for a testimony to them. And the glad tidings must first be published to all the nations.

11 And when they lead you away to deliver you up, be not anxious beforehand as to what ye shall speak; but whatever shall be given you in that hour, that speak; for it is
12 not ye that speak, but the Holy Spirit. And brother will deliver up brother to death, and the father his child; and children will rise up against parents, and put them to
13 death. And ye will be hated by all on account of my name. But he that endureth to the end will be saved.

14 But when ye see the abomination of desolation standing where it ought not,—let him that readeth understand,—then let those who are in Judæa flee to the mountains;
15 let not him that is on the house-top go down, nor enter, to
16 take anything out of his house; and let not him that is in
17 the field turn back to take his garment. And woe to the women with child, and to those with children at the breast,
18 in those days! And pray that it may not be in winter.
19 For those days will be a time of distress, such as hath not been from the beginning of the creation which God cre-
20 ated until now, nor shall be. And if the Lord had not shortened the days, no flesh would have been saved; but for the sake of the chosen whom he chose, he shortened the days.

21 And then if any one shall say to you, See! here is the

Ver. 9–13. See Matt. x. 17–22. Ver. 11. See Luke xii. 11, 12.
Ver. 15, 16. See Luke xvii. 31. Ver. 21. See Luke xvii. 23.

22 Christ; see! there; believe him not. For false Christs
and false prophets will rise up, and will do signs and
23 wonders, to lead astray, if possible, the chosen. But do ye
take heed! I have told you all beforehand.

24 But in those days, after that distress, the sun will be
25 darkened, and the moon will not give her light; and the
stars will be falling from heaven, and the powers that are
26 in the heavens will be shaken. And then will they see
the Son of man coming in the clouds with great power
27 and glory. And then will he send forth the angels, and
will gather the chosen ones from the four winds, from
the uttermost part of the earth to the uttermost part of
heaven.

28 And from the fig-tree learn its parable. When its
branch hath now become tender, and putteth forth its
29 leaves, ye know that summer is near. So also, when ye
see these things coming to pass, know ye that he is near,
30 at the doors. Truly do I say to you, that this generation
will not pass away, till all these things take place.
31 Heaven and earth will pass away, but my words will not
pass away.

32 But that day or hour knoweth no one, not even the
33 angels in heaven, nor the Son, but the Father. Take heed,
34 watch; for ye know not when the time is. As a man going
abroad, having left his house and given authority to his
servants, to each one his work, also commanded the porter
35 to watch, so also watch ye; for ye know not when the
master of the house is coming, whether at evening, or at
36 midnight, or at the cock-crowing, or in the morning; lest
37 coming suddenly, he find you sleeping. And what I say
to you, I say to all: Watch.

XIV. And two days after was the passover, and the feast of

Chap. XIV. 1, 2. Comp. Matt. xxvi. 1–5; Luke xxii. 1, 2.

unleavened bread; and the chief priests and the scribes sought how they might seize him by craft, and put him
2 to death. For they said, Not at the feast, lest there be an uproar among the people.

3 And when he was at Bethany, in the house of Simon the leper, as he was reclining at table, there came a woman having an alabaster bottle of ointment of pure spikenard, very precious; and breaking the bottle, she poured it on
4 his head. And there were some that were much displeased, [and said] among themselves, Why is this waste of the
5 ointment made? For this ointment might have been sold for more than three hundred denāries, and given to the
6 poor. And they chid her harshly. But Jesus said, Let her alone; why do ye trouble her? A good deed hath
7 she done for me. For the poor ye have always with you, and whenever ye will, ye can do good to them; but me ye
8 have not always. She hath done what she could; she hath
9 anointed my body beforehand for its burial. And truly do I say to you, Wherever the glad tidings shall be published throughout the whole world, this too which she hath done will be told for a memorial of her.

10 And Judas Iscariot, one of the twelve, went to the chief
11 priests, that he might deliver him up to them. And they when they heard it were glad, and promised to give him money. And he sought a good opportunity to deliver him up.

12 And on the first day of the feast of unleavened bread, when they used to kill the passover, his disciples say to him, Where wilt thou that we go and make ready for thee
13 to eat the passover? And he sendeth forth two of his disciples, and saith to them, Go into the city, and there will meet you a man bearing a pitcher of water; follow him,

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Ver. 3–9. Comp. Matt. xxvi. 6–13; John xii. 1–8; Luke vii. 37, note.
Ver. 10, 11. Comp. Matt. xxvi. 14–16; Luke xxii. 3–6.
Ver. 12–25. Comp. Matt. xxvi. 17–29; Luke xxii. 7–38; John xiii.

14 and wherever he goeth in, say to the master of the house,
The Teacher saith, Where is my guest-chamber, where I
15 may eat the passover with my disciples? And he will
show you a large upper room furnished and prepared; and
16 there make ready for us. And the disciples went forth,
and came into the city, and found as he had told them; and
they made ready the passover.

17 And when it was evening, he cometh with the twelve.
18 And as they were reclining at table and eating, Jesus said,
Truly do I say to you, that one of you will betray me,—
19 one that is eating with me. They began to be sorrow-
20 ful, and to say to him one by one, Is it I? And he said to
them, It is one of the twelve, one that is dipping with me
21 in the dish. For the Son of man indeed goeth away, as it
hath been written concerning him; but woe to that man by
whom the Son of man is betrayed! Well were it for that
man if he had not been born.

22 And as they were eating, he took a loaf, and blessed,
and broke it, and gave it to them, and said, Take; this is
23 my body. And he took a cup, and having given thanks,
24 gave it to them; and they all drank of it. And he said
to them, This is my blood of the covenant, which is shed
25 for many. Truly do I say to you, I shall not drink here-
after of the fruit of the vine, until that day when I drink
it new in the kingdom of God.

26 And having sung a hymn, they went out to the Mount
27 of Olives. And Jesus saith to them, Ye will all fall away
from me; for it is written, "I will smite the shepherd, and
28 the sheep will be scattered."* But after I have risen, I
29 will go before you into Galilee. But Peter said to him,
30 Even if all shall fall away, yet will not I. And Jesus saith
to him, Truly do I say to thee, that even thou, to-day, on

Ver. 26–52. Comp. Matt. xxvi. 30–56; Luke xxii. 39–53; John xviii. 1–11.

* Zech. xiii. 7.

this night, before a cock crow twice, wilt thrice deny me.
31 But he spoke the more vehemently: If I must die with
thee, I will not deny thee. And so also said they all.

32 And they come to a place called Gethsemane; and he
33 saith to his disciples, Sit here, while I pray. And he tak-
eth with him Peter and James and John; and began to be
34 in great consternation and anguish. And he saith to them,
My soul is exceedingly sorrowful, even to death; remain
35 here and watch. And going on a little farther, he fell on
the ground, and prayed that, if it was possible, the hour
36 might pass from him. And he said, Abba, Father, all
things are possible to thee! take away this cup from me.
But not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping; and he saith
to Peter, Simon, sleepest thou? Couldst not thou watch
38 one hour? Watch, and pray that ye enter not into
temptation; the spirit indeed is willing, but the flesh is
weak.

39 And again he went away and prayed, saying the same
40 words. And returning, he found them again sleeping, for
their eyes were heavy; and they knew not what to answer
him.

41 And he cometh the third time, and saith to them, Sleep
on, and take your rest! It is enough! the hour is come:
lo! the Son of man is delivered up into the hands of
42 sinners. Rise, let us be going; lo! he that delivereth me
up is at hand.

43 And immediately, while he was yet speaking, cometh
Judas Iscariot, one of the twelve, and with him a multi-
tude with swords and clubs, from the chief priests and the
44 scribes and elders. And his betrayer had given them a
signal, saying, Whomever I shall kiss, he is the man; seize
45 him, and lead him away securely. And on coming he im-
mediately went up to him, and said, Rabbi! and kissed him.
46 47 And they laid hands on him and seized him. And one of

those who stood by drew his sword, and smote the servant
of the high-priest, and cut off his ear.

48 And Jesus answering said to them, Ye have come out
as against a robber, with swords and clubs, to take me.
49 I was daily with you in the temple, teaching, and ye did
not lay hands on me; but [thus it is], that the Scriptures
50 may be fulfilled. And all forsook him and fled.

51 And there followed him a certain young man having a
linen cloth wrapped round his naked body; and they laid
52 hold of him. And he left the linen cloth behind, and fled
naked.

53 And they led Jesus away to the high-priest; and all the
chief priests and the elders and the scribes come together.
54 And Peter followed him afar off, even into the court of
the palace of the high-priest, and was sitting with the
officers, and warming himself at the fire.

55 And the chief priests and the whole council sought for
testimony against Jesus in order to put him to death; and
56 they found none. For many bore false witness against
57 him, but their testimonies did not agree together. And
some stood up and bore false witness against him, saying,
58 We heard him say, I will destroy this temple that is made
with hands, and in three days I will build another not
59 made with hands. And not even so did their testimony
60 agree. And the high-priest stood up in the midst, and
asked Jesus, saying, Dost thou make no answer to what
61 these men testify against thee? But he was silent, and
answered nothing. Again the high-priest asked him, and
saith to him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am; and ye will see the Son of man
sitting on the right hand of Power, and coming with the
63 clouds of heaven. Then the high-priest rent his gar-

Ver. 53–72. Comp. Matt. xxvi. 57–75; Luke xxii. 54–71; John xviii. 12–27.

ments, and said, What further need have we of wit-
64 nesses? Ye have heard the blasphemy; what think ye?
And they all condemned him as deserving the punishment of death.

65 And some began to spit on him, and to cover his face and buffet him, and say to him, Prophesy! And the officers, with blows, took him in charge.

66 And as Peter was below in the court, there cometh one
67 of the maid-servants of the high-priest; and seeing Peter
warming himself, she looked at him and said, Thou
68 too wast with the Nazarene, Jesus. But he denied, saying, I do not know nor understand what thou sayest.
And he went out into the fore-court; and a cock crew.
69 And the maid-servant, seeing him, began again to say to
70 those who were standing by, This is one of them. And
he denied it again. And shortly after, those who were
standing by said again to Peter, Surely thou art one of
71 them; for thou art a Galilæan. But he began to curse and
to swear, saying, I know not this man of whom ye speak.
72 And immediately a cock crew a second time. And Peter
called to mind the word that Jesus had said to him, Before
a cock crows twice, thou wilt thrice deny me. And when
he thought thereon, he wept.

XV. And as soon as it was morning, the chief priests, having held a consultation with the elders and the scribes,
and the whole council, bound Jesus, and carried him away,
2 and delivered him up to Pilate. And Pilate asked him,
Art thou the king of the Jews? And he answering saith
3 to him, I am. And the chief priests brought many charges
4 against him. And Pilate asked him again, Dost thou
make no answer? See what things they are testifying

Chap. XV. 1–15. Comp. Matt. xxvii. 1–26; Luke xxiii. 1–25; John xviii. 28–40.

5 against thee! But Jesus made no further answer; so
that Pilate marvelled.

6 Now at the feast he was wont to release to them one
7 prisoner, whom they might ask. And there was one named
Barabbas, who lay bound with insurgents who had com-
8 mitted murder in the insurrection. And the multitude,
coming up, began to ask him to do as he had been wont
9 to do for them. And Pilate answered them, saying, Will
10 ye that I release to you the king of the Jews? For he
knew that for envy the chief priests had delivered him
11 up. But the chief priests stirred up the multitude, that
12 he should rather release to them Barabbas. And Pilate
answering again said to them, What then would ye have
me do with him whom ye call the king of the Jews?
13 14 And they cried out again, Crucify him! Then Pilate said
to them, Why, what evil hath he done? And they cried
15 out the more, Crucify him! And Pilate, wishing to
satisfy the multitude, released to them Barabbas; and,
when he had scourged Jesus, delivered him up to be
crucified.

16 And the soldiers led him away into the court, which is
the Prætorium; and they call together the whole band.
17 And they clothe him with purple, and having platted a
18 crown of thorns, they put it on him. And they began
19 to salute him: Hail, king of the Jews! And they struck
him on the head with a reed, and spit upon him, and
20 kneeling down, did him homage. And after they had
made sport of him, they stripped him of the purple robe,
and put his own garments on him.

21 And they lead him out to crucify him. And they com-
pel one Simon a Cyrenæan, who was passing by, coming
from the country, the father of Alexander and Rufus, to

Ver. 16–41. Comp. Matt. xxvii. 27–56; Luke xxiii. 26–49; John xix 1–30.

22 carry his cross. And they bring him to the place Gol-
23 gotha; which is, when interpreted, Place of a Skull. And
they gave him wine mingled with myrrh; but he did not
24 take it. And they crucify him, and divide his garments,
25 casting lots for them, what each should take. And it was
26 the third hour when they crucified him. And on the cross
the inscription of the charge against him was written:
27 "The king of the Jews." And with him they crucify
two robbers; one on his right hand, and one on his left.
29 And they that passed by reviled him, wagging their heads,
and saying, Ha! thou that destroyest the temple, and build-
30 est it up in three days, save thyself, and come down from
31 the cross. In like manner also the chief priests, with the
scribes, making sport among themselves, said, He saved
32 others, cannot he save himself? Let the Christ, the king
of Israel, come down now from the cross, that we may see
and believe. And they that were crucified with him were
reviling him.

33 And when the sixth hour had come, there was darkness
34 over the whole land until the ninth hour. And at the
ninth hour Jesus cried with a loud voice, Eloi, Eloi, lema
sabachthani? which is, when interpreted, My God, my
35 God, why hast thou forsaken me?* And some of those
who stood by, when they heard it, said, See! he is calling for
36 Elijah. And one ran and filled a sponge with vinegar, and
put it on a reed, and gave it to him to drink, saying, Hold!
Let us see whether Elijah will come to take him down.

37 38 And Jesus, having uttered a loud cry, expired. And the
veil of the temple was rent in two from the top to the
39 bottom. And the centurion who stood over against him,
seeing that he so expired, said, Truly this man was the Son
of God.

40 There were also women looking on from a distance;

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* Ps. xxii. 1.

among whom was Mary the Magdalene, and Mary the
41 mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed him, and rendered him their services; and many other women who came up with him to Jerusalem.

42 And evening having now come, because it was the
43 preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honorable councillor, who was himself waiting for the kingdom of God, came, and boldly went
44 in to Pilate, and asked for the body of Jesus. And Pilate wondered that he was already dead; and calling to him the centurion, he asked him whether he had been long dead.
45 And having been informed by the centurion, he gave the
46 body to Joseph. And having bought fine linen, he took him down, and wrapped him in the linen, and laid him in a tomb which was hewn out of a rock, and rolled a stone
47 to the door of the tomb. And Mary the Magdalene and Mary the mother of Joses saw where he was laid.

XVI. And when the sabbath was past, Mary the Magdalene, and Mary the mother of James, and Salome, bought spices,
2 that they might come and anoint him. And very early on the first day of the week, they came to the tomb at the
3 rising of the sun. And they said to one another, Who will roll away for us the stone from the door of the
4 tomb? And looking up they see that the stone had been
5 rolled back; for it was very large. And they entered the tomb, and saw a young man sitting on the right side, clothed in a long white garment; and they were af-
6 frighted. But he saith to them, Be not affrighted; ye seek Jesus the Nazarene who was crucified; he hath

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Ver. 42–47. Comp. Matt. xxvii. 57–61; Luke xxiii. 50–56; John xix. 38–42.

Chap. XVI. 1–8. Comp. Matt. xxviii. 1–8; Luke xxiv. 1–11; John xx. 1, 2.

risen; he is not here; behold the place where they laid
7 him. But go, tell his disciples and Peter, that he is
going before you into Galilee; there ye will see him, as
8 he said to you. And they went out, and fled from the
tomb; for trembling and amazement had seized them, and
they said nothing to any one; for they were terrified.

[The remaining twelve verses, according to Tischendorf and others, made originally no part of Mark's Gospel. As the passage was added very early, however, since it is referred to by Irenæus in the latter part of the second century, it is here given, as an appendix.]

9 And having risen early, on the first day of the week,
he appeared first to Mary the Magdalene, out of whom he
10 had cast seven demons. She went and reported it to those
who had been with him, who were mourning and weeping.
11 And they, when they heard that he was alive, and had been
seen by her, did not believe.

12 After this, he manifested himself in another form to two
13 of them as they walked, going into the country. And they
went and reported it to the rest; and even them they did
not believe.

14 Afterward he manifested himself to the eleven themselves, as they were reclining at table, and upbraided
them with their unbelief and hardness of heart, because
they did not believe those who had seen him after he had
15 risen. And he said to them, Go ye into all the world, and
16 preach the glad tidings to the whole creation. He that
believeth and is baptized will be saved; but he that doth
17 not believe will be condemned. And these signs will ac-

Ver. 9–11. Comp. Matt. xxviii. 9, 10; John xx. 1, 11–18.
Ver. 12, 13. Comp. Luke xxiv. 13–35.
Ver. 14–18. Comp. Luke xxiv. 36–49; John xx. 19–23; Acts i. 3–8.

company believers: In my name they will cast out demons;
18 they will speak with new tongues; they will take up serpents; and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.

19 So then, the Lord, after he had spoken to them, was taken up into heaven, and sat down on the right hand
20 of God; and they went forth, and preached every where, the Lord working with them, and confirming the word by the signs which followed it.

Ver. 19. Comp. Luke xxiv. 50–53; Acts i. 9–12.

ACCORDING TO LUKE.

I. INASMUCH as many have undertaken to arrange a narrative of those things which are fully believed among us,
2 even as they were delivered to us by those who were eyewitnesses from the beginning and became ministers of the
3 word, it seemed good to me also, having accurately traced up all things from the first, to write to thee a connected ac-
4 count, most excellent Theophilus, that thou mightst know the exact truth with regard to those things in which thou wast instructed.

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zachariah, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name
6 was Elizabeth. And they were both righteous in the sight of God, walking in all the commandments and ordinances
7 of the Lord blameless. And they had no child, because Elizabeth was barren, and they were both far advanced
8 in years. And it came to pass, that, while he was serv-
9 ing as priest before God in the order of his course, according to the custom of the priesthood the lot fell to him to go into the temple of the Lord and burn the incense.
10 And the whole multitude of the people was praying with-
11 out at the time of the incense. And there appeared to him an angel of the Lord, standing on the right of the altar of
12 incense. And Zachariah was troubled at the sight, and
13 fear fell upon him. But the angel said to him, Fear not, Zachariah; for thy prayer was heard, and thy wife Eliza-

beth shall bear thee a son; and thou shalt call his name
14 John. And thou wilt have joy and gladness, and many
15 will rejoice for his birth. For he will be great in the sight of the Lord; and will drink neither wine nor strong drink; and he will be filled with the Holy Spirit from his
16 very birth. And many of the sons of Israel will he turn
17 to the Lord their God. And he will go before his face in the spirit and power of Elijah, to turn the hearts of fathers to children,* and the disobedient to the wisdom of the righteous, to make ready for the Lord a prepared people.

18 And Zachariah said to the angel, Whereby shall I know this? for I am an old man, and my wife is far advanced
19 in years. And the angel answering said to him, I am Gabriel, who stand in the presence of God; and I was sent to speak to thee, and to tell thee these glad tidings.
20 And lo! thou shalt be silent, and not able to speak, until the day when these things shall come to pass, because thou didst not believe my words, which will be ful-
21 filled in their season. And the people were looking for Zachariah, and wondering that he remained so long in the
22 temple. And on coming out, he was not able to speak to them; and they perceived that he had seen a vision in the temple; and he was beckoning to them, and remained speechless.

23 And it came to pass, when the days of his ministration
24 were completed, that he returned to his house. And after those days his wife Elizabeth conceived, and hid herself
25 five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men.

26 And in her sixth month the angel Gabriel was sent from

Ver. 14. *And thou wilt have*, &c. Possibly, *And he will be to thee*, &c.

* See Mal. iv. 5, 6.

27 God to a city of Galilee, called Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of
28 David; and the virgin's name was Mary. And the angel came in to her and said, Hail, thou that art highly favored!
29 the Lord is with thee. And she was troubled at the words,
30 and was considering what this salutation could mean. And the angel said to her, Fear not, Mary; for thou hast found
31 favor with God. And lo! thou shalt conceive in thy womb,
32 and bear a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give to him the throne of David his
33 father; and he shall reign over the house of Jacob for
34 ever; and of his kingdom there shall be no end. Then said Mary to the angel, How shall this be, since I know
35 not a man? And the angel answering said to her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee; wherefore the holy one
36 that is to be born will be called the Son of God. And lo! Elizabeth, thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her who
37 is called barren. For nothing will be impossible with God.
38 And Mary said, Lo, the handmaid of the Lord! May it be to me according to thy word. And the angel departed from her.

39 And Mary arose and went in those days into the hill-
40 country with haste, into a city of Judah. And she entered the house of Zachariah, and saluted Elizabeth.
41 And it came to pass, when Elizabeth heard the salutation of Mary, that the babe leaped in her womb; and
42 Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, and said, Blessed art thou among wo-
43 men; and blessed is the fruit of thy womb! And whence is this to me, that the mother of my Lord should come to

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Ver. 27. Comp. Matt. i. 18. Ver. 31. Comp. Matt. i. 21.

44 me? For lo! as soon as the voice of thy salutation came
to my ears, the babe leaped in my womb in exultation.
45 And blessed is she who hath believed that there will be
an accomplishment of those things which were told her
from the Lord.

46 47 And Mary said, My soul magnifieth the Lord, and my
48 spirit hath exulted in God my Saviour; for he hath
looked upon the low estate of his handmaiden. For lo!
49 from this time all generations will call me blessed; for
the Mighty One hath done great things for me; and holy
50 is his name; and his mercy is from generation to genera-
51 tion on them that fear him. He hath wrought mightily
with his arm; he hath scattered the proud in the device
52 of their heart. He hath cast down princes from thrones,
53 and exalted men of low degree. The hungry he hath filled
with good things, and the rich he hath sent away empty.
54 He hath given help to Israel his servant, in remembrance
of his mercy toward Abraham and his offspring for ever,
55 as he spoke to our fathers.

56 And Mary abode with her about three months, and
returned to her own house.

57 Now Elizabeth's full time came that she should be de-
58 livered; and she brought forth a son. And her neighbors
and her kinsfolk heard that the Lord had showed great
mercy toward her; and they rejoiced with her.

59 And it came to pass that on the eighth day they came
to circumcise the child; and they were about to call him
60 Zachariah, after the name of his father. And his mother
61 answering said, Not so; but he shall be called John. And
they said to her, There is no one of thy kindred that is
62 called by this name. And they made signs to his father,
63 how he would have him named. And he asked for a
writing-tablet, and wrote, saying, His name is John. And
64 they all marvelled. And his mouth was opened immedi-
ately, and his tongue was loosed; and he spoke, blessing

65 God. And fear came on all that dwelt around them;
and all these things were talked of throughout the whole
66 of the hill-country of Judæa. And all that heard them
laid them up in their hearts, saying, What then will this
child be? For the hand of the Lord was with him.

67 And Zachariah his father was filled with the Holy Spirit,
68 and prophesied, saying, Blessed be the Lord, the God of
69 Israel! for he hath visited and redeemed his people, and
hath raised up a horn of salvation for us in the house of
70 David his servant,—as he spoke by the mouth of his holy
71 prophets of old,—salvation from our enemies, and from the
72 hand of all that hate us, to accomplish his mercy toward
73 our fathers, and to remember his holy covenant, the oath
74 which he swore to Abraham our father, to grant to us, that
being delivered from the hand of our enemies, we might
75 worship him without fear, in holiness and righteousness
76 before him, all our days. And thou, child, shalt be called
a prophet of the Most High; for thou shalt go in advance
77 before the face of the Lord to prepare his ways, to give
knowledge of salvation to his people in the remission of
78 their sins through the tender mercy of our God, whereby
79 the day-spring from on high hath visited us, to give light
to those sitting in darkness and the shadow of death, to
guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit; and was
in the deserts till the day of his manifestation to Israel.

II. And it came to pass in those days that there went out
a decree from Cæsar Augustus, that all the world should
2 be registered. (This registering was the first made while
3 Quirinius was governor of Syria.) And all went to be
4 registered, each to his own city. And Joseph also went
up from Galilee out of the city of Nazareth into Judæa,
to the city of David, which is called Bethlehem, because he
5 was of the house and lineage of David, to be registered

with Mary who had been betrothed to him, who was with
child.
6 And it came to pass, while they were there, that the
7 days for her delivery were completed. And she brought
forth her first-born son, and wrapped him in swathing-clothes,
and laid him in a manger, because there was no
room for them in the inn.

8 And there were in the same country shepherds abiding
in the field, and keeping watch over their flock by night.
9 And an angel of the Lord came to them, and the glory of
the Lord shone around them; and they were in great fear.
10 And the angel said to them, Fear not; for lo! I bring you
good tidings of great joy, which shall be to the whole people;
11 for to you hath been born this day, in the city of David,
12 a Saviour, who is the Christ, the Lord. And this shall
be the sign to you: Ye shall find a babe wrapped in swathing-clothes,
13 [lying] in a manger. And suddenly there was
with the angel a multitude of the heavenly host praising
14 God, and saying, "Glory to God in the highest, and on
15 earth peace among men of good will!" And it came to
pass, when the angels had gone away from them into
heaven, that the shepherds said one to another, Let us
go at once to Bethlehem, and see that which hath come
16 to pass, which the Lord hath made known to us. And
they came with haste, and found Mary and Joseph, and
17 the babe lying in the manger. And when they had seen
it, they made known abroad what had been told them
18 concerning this child. And all who heard wondered at
19 the things which were told them by the shepherds. But
Mary kept all these things, and pondered them in her
20 heart. And the shepherds returned, glorifying and praising
God for all which they had heard and seen, as had
been told them.

Ver. 6, 7. Comp. Matt. i. 25, ii. 1.

21 And when eight days were completed for him to be circumcised, his name was called Jesus, the name given by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were completed, they brought him to Jeru-
23 salem to present him to the Lord, as it is written in the law of the Lord: "Every first-born male shall be called
24 holy to the Lord,"* and to offer a sacrifice, according to what is directed in the law of the Lord: "A pair of turtle doves, or two young pigeons."†

25 And lo! there was a man in Jerusalem, whose name was Simeon; and he was a righteous and devout man, waiting for the consolation of Israel. And the Holy Spirit was
26 upon him; and it had been revealed to him by the Holy Spirit, that he should not see death before he had seen
27 the Christ of the Lord. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law,
28 29 he took him in his arms, and blessed God, and said, Lord! now lettest thou thy servant depart in peace, according to
30 31 thy word; for mine eyes have seen thy salvation, which
32 thou hast prepared before the face of all the peoples; a light to enlighten the gentiles, and to be the glory of thy people Israel.

33 And his father and his mother marvelled at what was
34 spoken concerning him. And Simeon blessed them, and said to Mary his mother, Behold, this child is appointed for the fall and rising of many in Israel, and for a sign
35 that will be spoken against; — yea, a sword will pierce through thine own soul, — that the thoughts of many hearts may be revealed.

Ver. 35. — *may be revealed.* The meaning probably is, that what caused the anguish of Mary, namely, the death of her son, would cause the thoughts of many hearts to be manifested by faith or want of faith in him who was crucified.

* Exod. xiii. 2.

† Lev. xii. 8.

36 And there was Anna, a prophetess, daughter of Pha-
nuel, of the tribe of Asher; she was of great age, and had
37 lived with a husband seven years from her virginity; and
she was a widow eighty-four years old, who never left
the temple, worshipping with fastings and prayers night
38 and day. And she came up at this very time, and gave
thanks to God, and spoke of him to all that were looking
for the redemption of Jerusalem.

39 And when they had performed all things according to
the law of the Lord, they returned to Galilee, to their
40 own city Nazareth. And the child grew, and waxed
strong, being filled with wisdom; and the grace of God
was upon him.

41 Now his parents used to go yearly to Jerusalem at the
42 feast of the passover. And when he was twelve years old,
43 and they went up, after the custom of the feast, and had
completed the days, on their returning, the child Jesus tar-
ried behind in Jerusalem; and his parents did not know
44 it, but, supposing him to be in the company, went a day's
journey; and they sought him among their kinsfolk and
45 acquaintance; and not finding him, they returned to Jeru-
46 salem in search of him. And it came to pass, that after
three days they found him in the temple sitting in the
midst of the teachers, both listening to them and asking
47 them questions. And all who heard him were astonished
48 at his understanding and his answers. And when they saw
him, they were amazed; and his mother said to him, Son,
why hast thou thus dealt with us? behold, thy father and I
49 have been seeking thee in much distress. And he said to
them, Why is it that ye have been seeking me? Did ye
not know that I must be about my Father's business?
50 And they understood not what he spoke to them.

Ver. 39. Comp. Matt. ii. 22.

Ver. 49. — *about my Father's business?* Possibly, *in my Father's house?*

51 And he went down with them, and came to Nazareth,
and was subject to them. And his mother kept all these
52 things in her heart. And Jesus increased in wisdom and
stature, and in favor with God and men.

III. Now in the fifteenth year of the reign of Tiberius
Cæsar, Pontius Pilate being governor of Judæa, and
Herod tetrarch of Galilee, and his brother Philip tetrarch
of Ituræa and of the region of Trachonitis, and Lysanias
2 tetrarch of Abilene, when Annas and Caiaphas were high-
priests, the word of God came to John, the son of Zacha-
3 riah, in the wilderness. And he came into all the country
about the Jordan, preaching the baptism of repentance
4 for the remission of sins; as it is written in the book of
the words of Isaiah the prophet: "The voice of one cry-
ing in the wilderness, Prepare the way of the Lord,
5 make straight his paths! Every valley shall be filled,
and every mountain and hill shall be made low; and the
crooked places shall be made straight, and the rough ways
6 smooth; and all flesh shall see the salvation of God."*

7 He said therefore to the multitudes that came forth to
be baptized by him, Brood of vipers, who warned you to
8 flee from the coming wrath? Bring forth therefore fruits
worthy of repentance; and begin not to say within your-
selves, We have Abraham for our father; for I say to
you, that God is able out of these stones to raise up
9 children to Abraham. And already also is the axe lying
at the root of the trees; every tree therefore that bear-
eth not good fruit is to be cut down, and cast into the
fire.

10 And the multitudes asked him, saying, What then must
11 we do? He answered and said to them, He that hath two
coats, let him impart to him that hath none; and he that

Chap. III. 1–22. Comp. Matt. iii. 1–17; Mark i. 1–11. * Isa. xl. 3–5.

12 hath food, let him do likewise. And there came also publicans to be baptized, and said to him, Teacher, what must
13 we do? And he said to them, Exact no more than hath
14 been ordered you. And soldiers also asked him, saying, And what must we do? And he said to them, Do violence to no one, accuse no one falsely, and be content with your wages.

15 And while the people were in expectation, and all were considering in their hearts concerning John, whether he
16 were the Christ, John answered and said to them all, I indeed baptize you with water; but he who is mightier than I is coming, the latchet of whose sandals I am not worthy to loose; he will baptize you in the Holy Spirit
17 and in fire. His winnowing-shovel is in his hand to thoroughly cleanse his threshing-floor, and gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 And giving many other exhortations he published the glad tidings to the people.

19 But Herod the tetrarch, being reproved by him on account of Herodias the wife of his brother, and on account
20 of all the evil deeds which Herod had done, added this also to them all, that he shut up John in prison.

21 And it came to pass, when all the people had been baptized, and Jesus also had been baptized, and was praying,
22 that the heaven was opened, and the Holy Spirit descended upon him in a bodily shape as a dove; and a voice came from heaven: "Thou art my beloved Son; with thee I am well pleased."

23 And Jesus himself was, when he began, about thirty years of age, being, as was supposed, the son of Joseph,
24 who was the son of Heli, who was the son of Matthath,

Ver. 19, 20. Comp. Matt. xiv. 3–5; Mark vi. 17–20.

Ver. 23. —*when he began;* i.e. his ministry.

Ver. 23–38. Comp. Matt. i. 1–17.

who was the son of Levi, who was the son of Melchi, who
25 was the son of Jannai, who was the son of Joseph, who
was the son of Mattathias, who was the son of Amos, who
was the son of Nahum, who was the son of Esli, who was
26 the son of Naggai, who was the son of Maath, who was the
son of Mattathias, who was the son of Shimei, who was
27 the son of Josech, who was the son of Joda, who was the
son of Joanan, who was the son of Rhesa, who was the
son of Zerubbabel, who was the son of Shealtiel, who was
28 the son of Neri, who was the son of Melchi, who was the
son of Addi, who was the son of Kosam, who was the son
29 of Elmadam, who was the son of Er, who was the son of
Jesus, who was the son of Eliezer, who was the son of Jorim,
who was the son of Matthath, who was the son of
30 Levi, who was the son of Simeon, who was the son of Judah,
who was the son of Joseph, who was the son of Jonam,
31 who was the son of Eliakim, who was the son of Melea,
who was the son of Menna, who was the son of Mattatha,
who was the son of Nathan, who was the son of David,
32 who was the son of Jesse, who was the son of Obed, who
was the son of Boaz, who was the son of Salma, who was
33 the son of Nahshon, who was the son of Amminadab, who
was the son of Admin, who was the son of Arni, who was
the son of Hezron, who was the son of Pharez, who was
34 the son of Judah, who was the son of Jacob, who was the
son of Isaac, who was the son of Abraham, who was the
35 son of Terah, who was the son of Nahor, who was the son
of Serug, who was the son of Reu, who was the son of
Peleg, who was the son of Eber, who was the son of Shelah,
36 who was the son of Cainan, who was the son of Arphaxad,
who was the son of Shem, who was the son of
37 Noah, who was the son of Lamech, who was the son of
Methuselah, who was the son of Enoch, who was the son
of Jared, who was the son of Mahalaleel, who was the
38 son of Cainan, who was the son of Enos, who was the

son of Seth, who was the son of Adam, who was the son of God.

IV. And Jesus, full of the Holy Spirit, returned from the
2 Jordan, and was led in the Spirit in the wilderness forty
days, tempted by the Devil. And he ate nothing in those
3 days; and when they were ended, he was hungry. And
the Devil said to him, If thou art the Son of God, command
4 this stone that it become a loaf of bread. And Jesus answered him, It is written, "Not on bread alone shall man
5 live."* And taking him up, he showed him all the kingdoms of the world in a moment of time. And the Devil
6 said to him, All this power will I give thee, and their
glory; because to me it hath been delivered, and I give
7 it to whomever I will. If thou then wilt worship me, it
8 shall all be thine. And Jesus answering said to him, It
is written, "Thou shalt worship the Lord thy God, and
him only shalt thou serve."†

9 And he brought him to Jerusalem, and set him on the
pinnacle of the temple, and said to him, If thou art the Son
10 of God, cast thyself down from hence; for it is written,
"He will give his angels charge concerning thee, to guard
11 thee; and in their hands they will bear thee up, that thou
12 mayst not dash thy foot against a stone."‡ And Jesus
answering said to him, It hath been said, "Thou shalt not
13 make trial of the Lord thy God."§ And when he had
brought every temptation to an end, the Devil departed
from him for a season.

14 And Jesus returned in the power of the Spirit into
Galilee; and there went out a report concerning him
15 through all the surrounding country. And he taught in
their synagogues, honored by all.

Chap. IV. 1–13. Comp. Matt. iv. 1–11; Mark i. 12, 13.
Ver. 14, 15. Comp. Matt. iv. 12; Mark i. 14, 15.

* Deut. viii. 3. † Deut. vi. 13. ‡ Ps. xci. 11, 12. § Deut. vi. 16.

16 And he came to Nazara, where he had been brought
up, and, as his custom was, he went into the synagogue
17 on the sabbath-day; and stood up to read. And there
was delivered to him the book of the prophet Isaiah; and
unrolling the book, he found the place where it was written,
18 “The Spirit of the Lord is upon me, because he
anointed me to preach glad tidings to the poor; he hath
sent me to proclaim deliverance to the captives, and recovering
of sight to the blind, to set at liberty the oppressed,
19 20 to proclaim the acceptable year of the Lord.”* And rolling
up the book, he gave it back to the attendant, and sat
down; and the eyes of all in the synagogue were fixed
21 upon him. And he began to say to them, To-day hath
22 this scripture been fulfilled in your ears. And they all
spoke in his praise, and wondered at the words of grace
which proceeded from his mouth; and they said, Is not
23 this Joseph's son? And he said to them, Ye will doubtless
say to me this proverb, “Physician, heal thyself;”
whatever things we have heard of as having been done
24 in Capernaum, do here too in thy own country. And
he said, Truly do I say to you, No prophet is acceptable
25 in his own country. But I tell you in truth, that there
were many widows in Israel in the days of Elijah, when
the heaven was shut up three years and six months,
and there was a great famine throughout all the land;
26 and yet to none of them was Elijah sent, but to Sarepta
27 in Sidonia, to a woman that was a widow. And there
were many lepers in Israel in the time of Elisha the
prophet; and not one of them was cleansed, but only
Naaman the Syrian.

28 And all in the synagogue, when they heard this, were
29 filled with wrath. And they rose up, and forced him out

Ver. 16–31. Comp. Matt. xiii. 53–58; Mark vi. 1–6.

* Isa. lxi. 1, 2; lviii. 6.

of the city and took him to the brow of the hill on which
30 their city was built, to cast him down headlong; but he,
passing through the midst of them, went away.

31 And he came down to Capernaum, a city of Galilee,
32 and was teaching them on the sabbath. And they were
astonished at his teaching; for his word was with au-
33 thority. And in the synagogue there was a man having
a spirit of an unclean demon, and he cried out with a
34 loud voice, Ha! what have we to do with thee, Jesus
of Nazareth? Thou hast come to destroy us. I know
35 who thou art, the Holy One of God. And Jesus rebuked
him, saying, Be silent, and come out of him. And the
demon threw him down in the midst, and came out of
36 him, having done him no hurt. And all were amazed;
and they spoke with one another, saying, What kind of
word is this, that with authority and power he com-
37 mandeth the unclean spirits, and they come out? And
there went out a report concerning him into every place
of the surrounding country.

38 And he arose and went from the synagogue into the
house of Simon. And Simon's wife's mother was seized
39 with a great fever; and they besought him for her. And
standing over her, he rebuked the fever, and it left her.
And immediately she arose and waited on them.

40 And when the sun was setting, all who had any sick
with divers diseases brought them to him; and he laid
41 his hands on every one of them, and healed them. And
demons also came out from many, crying out, and saying,
Thou art the Son of God. And he rebuked them, and
did not suffer them to speak, because they knew that he
was the Christ.

Ver. 31. Comp. Matt. iv. 13. Ver. 31–37. Comp. Mark i. 21–28.
Ver. 32. See Matt. vii. 28, 29.
Ver. 38–41. Comp. Matt. viii. 14–16; Mark i. 29–34.

42 And when it was day, he went out, and betook himself
to a desert place; and the multitudes went in search of
him; and they came to him, and would have prevented
43 him from leaving them. But he said to them, I must pub-
lish the good tidings of the kingdom of God to the other
44 cities also; because for this I was sent forth. And he
continued to preach in the synagogues of Galilee.

V. And it came to pass, as the multitude was pressing upon
him and hearing the word of God, that he was standing
2 by the lake of Gennesaret, and saw two boats standing by
the lake; but the fishermen had gone out of them, and
3 had washed the nets. And going into one of the boats,
which was Simon's, he asked him to put out a little from
the land. And sitting down in the boat, he taught the
multitudes.

4 And when he had done speaking, he said to Simon
Put out into deep water, and let down your nets for a
5 draught. And Simon answering said, Master, we toiled
all night, and took nothing; but at thy word I will let
6 down the nets. And having done this, they inclosed a
great multitude of fishes; and their nets began to break.
7 And they beckoned to their partners in the other boat, to
come and help them; and they came, and filled both the
8 boats, so that they began to sink. And Simon Peter
seeing it fell down at the knees of Jesus, saying, Depart
9 from me, Lord, for I am a sinful man. For he and all
that were with him were amazed at the draught of fishes
10 which they had taken; and so were also James and John
the sons of Zebedee, who were partners with Simon.
And Jesus said to Simon, Fear not; henceforth thou
11 shalt catch men. And when they had brought their boats
to land, they left everything, and followed him.

Ver. 42–44. Comp. Mark i. 35–39.

Chap. V. 1–11. Comp. Matt. iv. 18–22; Mark i. 16–20.

12 And it came to pass, when he was in one of the cities,
lo! a man full of leprosy; and seeing Jesus, he fell on
his face, and besought him, saying, Lord, if thou wilt,
13 thou canst cleanse me. And he put forth his hand and
touched him, saying, I will; be thou cleansed. And im-
14 mediately the leprosy left him. And he charged him
to tell no one: but go, and show thyself to the priest,
and offer for thy cleansing as Moses commanded, for a
15 testimony to them. But so much the more went abroad
the report concerning him; and great multitudes came
together to hear, and to be healed of their infirmities.
16 But he was wont to withdraw to desert places, and pray.

17 And it came to pass on a certain day, that he was
teaching, and there were sitting by Pharisees and teach-
ers of the law, who had come from every town of Galilee
and Judæa, and from Jerusalem; and the power of the
18 Lord was present that he might heal. And lo! men
brought on a bed a man that was palsied; and they en-
deavored to bring him in, and to set him before him.
19 And not finding any way to bring him in because of
the multitude, they went upon the house-top, and let him
down through the tiling with the couch into the midst be-
20 fore Jesus. And seeing their faith, he said, Man, thy sins
21 have been forgiven thee. And the scribes and the Phari-
sees began to reason, saying, Who is this that speaketh
22 blasphemies? Who can forgive sins but God alone? But
Jesus, perceiving their thoughts, answered and said to
23 them, What are ye thinking in your hearts? Which is
easier? to say, Thy sins have been forgiven thee? or to
24 say, Arise, and walk? But that ye may know that the
Son of man hath authority on earth to forgive sins,—he
said to the palsied man,—I say to thee, Arise, and take

Ver. 12–16. Comp. Matt. viii. 2–4; Mark i. 40–45.
Ver. 17–26. Comp. Matt. ix. 1–8; Mark ii. 1–12.

25 up thy couch, and go to thy house. And he immediately rose up before them, and took up that whereon he
lay, and went away to his house, giving glory to God.
26 And amazement seized them all, and they gave glory to
God, and were filled with fear, saying, We have seen
strange things to-day.

27 And after these things he went out, and saw a publican named Levi, sitting at the custom-house; and he said
28 to him, Follow me. And leaving everything, he arose and
29 followed him. And Levi made a great feast for him at
his house, and there was a great company of publicans and
30 others, who were reclining at table with them. And the
Pharisees and their scribes murmured against his disciples,
saying, Why do ye eat and drink with the publicans and
31 sinners? And Jesus answering said to them, They who
are well do not need a physician, but they who are sick.
32 I have not come to call righteous men, but sinners to
repentance.

33 And they said to him, The disciples of John fast often,
and make prayers, and likewise those of the Pharisees;
34 but thine eat and drink. But Jesus said to them, Can
ye make the companions of the bridegroom fast while the
35 bridegroom is with them? But the days will come
—and when the bridegroom is taken from them, then
36 will they fast in those days. And he spoke also a
parable to them: No one taketh a patch from a new
garment and putteth it upon an old one; for then both
the new garment would be rent, and the patch from the
37 new garment would not match with the old. And no
one putteth new wine into old skins; for the new wine
would burst the skins, and would itself run out, and
38 the skins would be spoilt. But new wine must be put

Ver. 27–39. Comp. Matt. ix. 9–17; Mark ii. 14–22.

39 into new skins. And no one, having drunk old wine, desireth new; for he saith, The old is good.

VI. And it came to pass on the second sabbath after the
first, that he was going through grain-fields; and his dis-
ciples plucked the ears of grain, and ate them, rubbing
2 them with their hands. And some of the Pharisees said,
Why are ye doing that which it is not lawful to do on
3 the sabbath? And Jesus answering them, said, Have ye
not even read what David did, when he was himself hun-
4 gry, and they who were with him? how he went into the
house of God, and took and ate the show-bread, and gave
it also to those who were with him, which it is not lawful
5 for any to eat but the priests alone? And he said to them,
The Son of man is lord even of the sabbath.

6 And it came to pass on another sabbath, that he entered
into the synagogue, and taught; and there was a man there
7 whose right hand was withered. And the scribes and the
Pharisees were watching whether he would heal on the
sabbath, that they might find an accusation against him.
8 But he knew their thoughts; and he said to the man
having the withered hand, Rise, and stand up in the
9 midst. And he arose, and stood up. And Jesus said
to them, I ask you whether it is lawful on the sabbath
10 to do good, or to do evil; to save life, or to kill? And
looking round on them all, he said to him, Stretch forth
thy hand. And he did so; and his hand was restored.
11 But they were filled with madness, and conferred with
one another as to what they should do to Jesus.

12 And it came to pass in those days, that he went out into
the mountain to pray; and he continued all night in prayer
13 to God. And when it was day, he called to him his dis-

Chap. VI. 1–5. Comp. Matt. xii. 1–8; Mark ii. 23–28.
Ver. 6–11. Comp. Matt. xii. 9–14; Mark iii. 1–6.
Ver. 12–16. Comp. Matt. x. 1–4; Mark iii. 13–19.

ciples; and he chose from them twelve, whom he also
14 named apostles; Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip and
15 Bartholomew, and Matthew and Thomas, and James the
16 son of Alphæus, and Simon called the zealot, and Judas the brother of James, and Judas Iscariot, who became a
17 traitor. And he came down with them, and stood on a level place with a great multitude of his disciples, and a great crowd of the people from all Judæa and Jerusalem and the sea-coast of Tyre and Sidon, who came to
18 hear him, and to be healed of their diseases. And they
19 that were harassed with unclean spirits were cured. And the whole multitude sought to touch him, because power went out of him and healed all.

20 And raising his eyes toward his disciples, he said, Blessed are ye poor; for yours is the kingdom of God.
21 Blessed are ye that hunger now; for ye will be filled.
22 Blessed are ye that weep now; for ye will laugh. Blessed are ye when men hate you, and when they exclude you, and revile and cast out your name as evil, on account of
23 the Son of man. Rejoice in that day, and leap for joy; for lo! your reward is great in heaven; for thus their fathers did to the prophets.

24 But woe to you that are rich! for ye have received
25 your consolation. Woe to you that are full now! for ye will hunger. Woe to you that laugh now! for ye will
26 mourn and weep. Woe, when all men speak well of you! for so did their fathers of the false prophets.

27 But I say to you who hear: Love your enemies; do
28 good to those who hate you; bless those who curse you;
29 pray for those who are spiteful to you. To him that smiteth thee on one cheek, offer also the other; and him

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Ver. 17–19. See Matt. iv. 24, 25; xii. 15, 16; Mark iii. 7–12.
Ver. 20–49. Comp. Matt. v.–vii.

that taketh away thy cloak, forbid not to take thy coat
30 also. Give to every one that asketh of thee; and from
him that taketh away thy goods, demand them not again.
31 And as ye would that men should do to you, do ye also in
like manner to them.

32 And if ye love those who love you, what thanks do
ye deserve? for sinners also love those who love them.
33 For if ye do good to those who do good to you, what
34 thanks do ye deserve? even sinners do the same. And
if ye lend to those from whom ye expect to receive, what
thanks do ye deserve? even sinners lend to sinners, to
35 receive as much in return. But love your enemies, and
do good and lend, despairing of no one; and your reward
will be great, and ye will be sons of the Most High; for
36 he is kind to the unthankful and wicked. Be merciful,
as your Father is merciful.

37 And judge not, and ye will not be judged; and condemn not, and ye will not be condemned; forgive, and ye
38 will be forgiven; give, and it will be given to you; good
measure, pressed down, shaken together, running over,
will men give into your bosom; for with what measure ye
mete, it will be measured to you in return.

39 And he spoke also a parable to them: Can the blind
40 lead the blind? Will they not both fall into a ditch? A
disciple is not above his teacher; but every one when fully
instructed will be as his teacher.

41 And why dost thou look at the mote in thy brother's
eye, and not perceive the beam that is in thine own eye?
42 How canst thou say to thy brother, Brother, let me take

Ver. 35. — *despairing of no one.* In many manuscripts, *expecting nothing in return.* Or, possibly, *despairing of nothing.*

Ver. 37. —*forgive*, &c. The Greek term here seems to have special reference to the release of a creditor from arrest. Comp. Matt. xviii. 27.

Ver. 39. See Matt. xv. 14.

Ver. 40. See Matt. x. 24; John xiii. 16, xv. 20.

out the mote that is in thine eye, when thou thyself perceivest not the beam in thine own eye? Hypocrite! first cast the beam out of thine own eye, and then thou wilt see clearly to take out the mote that is in thy brother's eye.
43 For there is no good tree that beareth bad fruit; and again,
44 there is no bad tree that beareth good fruit. For every tree is known by its own fruit; for from thorns men do not gather figs, nor from a bramble-bush do they gather grapes.
45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of his heart his mouth speaketh.

46 But why call ye me Lord, Lord, and do not the things
47 which I say? Every one that cometh to me and heareth my sayings and doeth them, I will show you whom he is
48 like. He is like a man building a house, who dug deep, and laid its foundation on a rock; and when a flood arose, the stream dashed against that house, and could not shake
49 it; because it was well built. But he that heareth and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream dashed, and it fell at once, and the ruin of that house was great.

VII. When he had ended all his discourse in the hearing
2 of the people, he entered Capernaum. And a certain centurion's servant, who was dear to him, was sick, and about
3 to die. And having heard about Jesus, he sent to him elders of the Jews, and besought him to come and save
4 his servant. And they came to Jesus, and besought him earnestly, saying, He is worthy that thou shouldst do
5 this for him; for he loveth our nation, and himself built
6 the synagogue for us. And Jesus went with them. And

Ver. 43–45. See Matt. xii. 33–35.
Chap. VII. 1–10. Comp. Matt. viii. 5–13.

when he was now not far from the house, the centurion
sent friends, saying, Lord, trouble not thyself; for I am
7 not worthy that thou shouldst come under my roof; on
which account I did not think myself worthy to come to
thee; but command with a word, and let my servant be
8 healed. For even I am a man set under authority, having
soldiers under me; and I say to this one, Go, and he
goeth; and to another, Come, and he cometh; and to my
9 servant, Do this, and he doeth it. And Jesus hearing this,
wondered at him; and turning round said to the multitude
that followed him, I say to you, Not even in Israel have I
10 found such faith. And they who were sent, returning to
the house, found the servant well.

11 And it came to pass the day after, that he was going to
a city called Nain; and many of his disciples were with
12 him, and a great multitude. And as he came near the gate
of the city, lo! there was carried out dead an only son of
his mother, and she was a widow; and a great multitude
13 from the city was with her. And when the Lord saw her,
he was moved with compassion for her, and said to her,
14 Weep not. And he came up, and touched the bier; and
they who bore it stood still; and he said, Young man, I
15 say to thee, Rise. And he that was dead sat up and began
16 to speak; and he gave him to his mother. And fear seized
on all, and they gave glory to God, saying, A great prophet
hath risen up among us; and, God hath visited his people.
17 And this report about him went forth in all Judæa, and in
all the neighboring country.

18 19 And the disciples of John told him all these things. And
calling to him two of his disciples, John sent them to the
Lord, saying, Art thou he that is to come, or are we to
20 look for another? And the men came to him and said,
John the Baptist hath sent us to thee, saying, Art thou

Ver. 18–35. Comp. Matt. xi. 2–19.

21 he that is to come, or are we to look for another? In that
hour he cured many of diseases, and plagues, and evil
22 spirits, and to many who were blind he gave sight. And
he answered and said to them, Go and tell John what ye
have seen and heard; that the blind receive sight, the lame
walk, lepers are cleansed, the deaf hear, the dead are raised,
23 to the poor good tidings are brought; and blessed is he,
whoever shall find no occasion of stumbling in me.

24 And when the messengers of John had departed, he
began to say to the multitudes concerning John, What
have ye gone out into the wilderness to see? the reeds
25 shaken by the wind? But what have ye gone out to see?
a man clothed in soft raiment? Lo! they who wear
gorgeous apparel, and live luxuriously, are in kings'
26 palaces. But what have ye gone out to see? A prophet?
27 Yea, I say to you, and more than a prophet. This is he of
whom it is written, "Lo! I send my messenger before thy
28 face, who shall prepare thy way before thee."* I say to
you, Among those born of women there is no greater
prophet than John; but he that is least in the kingdom
29 of God is greater than he. And all the people when
they heard him, and the publicans, acknowledged God
as righteous by being baptized with the baptism of John.
30 But the Pharisees and the lawyers rejected the purpose
of God toward themselves, not being baptized by him.
31 To what then shall I compare the men of this genera-
32 tion, and what are they like? They are like children
sitting in the market-place, and calling one to another,
saying, We piped to you, and ye did not dance; we sung
33 a dirge, and ye did not weep. For John the Baptist hath
come not eating bread, nor drinking wine; and ye say,
34 He hath a demon. The Son of man hath come eating and
drinking; and ye say, Behold, a glutton and a wine-bib-

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* Mal. iii. 1.

35 ber, a friend of publicans and sinners! But wisdom is
acknowledged by all her children.
36 And one of the Pharisees asked him to eat with him;
and he went into the Pharisee's house, and reclined
37 at the table. And lo! a woman who was in the city,
a sinner, learning that he was at table in the Pharisee's
38 house, brought an alabaster-bottle of ointment, and standing
behind at his feet, weeping, began to wet his feet with
tears, and wiped them with the hair of her head, and kissed
39 his feet, and anointed them with the ointment. And the
Pharisee who had invited him, when he saw this, said
within himself, This man, if he were a prophet, would
know who, and what sort of woman, this is that toucheth
40 him; for she is a sinner. And Jesus answering said to
him, Simon, I have somewhat to say to thee. And he
41 saith, Teacher, say on. A certain money-lender had two
debtors; one owed five hundred denāries, and the other
42 fifty. When they had nothing to pay, he freely remitted
the debt of both. Which of them, now, will love him
43 the most? Simon answering said, He, I suppose, to
whom he remitted the most. And he said to him, Thou
44 hast judged rightly. And turning to the woman, he
said to Simon, Seest thou this woman? I entered thy
house, no water didst thou give me for my feet; but she
wet my feet with tears, and wiped them with her hair.
45 No kiss didst thou give me; but she, from the time I
46 came in, did not cease to kiss my feet. My head with
oil thou didst not anoint; but she anointed my feet
47 with costly ointment. Wherefore, I say to thee, her

Ver. 37. — *alabaster-bottle:* having probably a long, narrow neck, sealed, which the woman in Mark xiv. 3 is said to have broken off, instead of removing the seal; thus indicating her eager devotedness, and her intention not to reserve any part of its contents for herself. The ointment was liquid, though distinguished from oil in ver. 46 as being more valuable, probably on account of its strong and costly perfume.

many sins have been forgiven; for she loved much; but
48 he to whom little is forgiven loveth little. And he said to
49 her, Thy sins have been forgiven. And those who were
at table with him began to say within themselves, Who is
50 this that even forgiveth sins? But he said to the woman,
Thy faith hath saved thee; go in peace.

VIII. And it came to pass afterward, that he journeyed
through cities and villages, preaching and publishing the
glad tidings of the kingdom of God; and the twelve were
2 with him, and certain women who had been cured of evil
spirits and infirmities, Mary called Magdalene, out of whom
3 had come seven demons, and Joanna, the wife of Chuzas,
Herod's steward, and Susanna, and many others, who afforded
them aid from their substance.

4 And a great multitude collecting together, and people
from the cities going out to him, he spoke by a parable:
5 A sower went forth to sow his seed; and as he sowed,
some seeds fell by the way-side; and they were trodden
6 down, and the birds of the air devoured them. And others
fell upon rocky ground; and when they had sprung up
7 they withered away, because they had no moisture. And
others fell among thorns; and the thorns sprung up with
8 them, and choked them. And others fell upon good ground,
and sprung up, and bore fruit, a hundred-fold. While
saying these things, he cried aloud, He that hath ears
to hear, let him hear.

9 And his disciples asked him what this parable meant.
10 And he said, To you it hath been given to know the
mysteries of the kingdom of God; but to others [these
things are spoken] in parables; that while seeing they
may not see, and while hearing they may not understand.*

Chap. VIII. 4–18. Comp. Matt. xiii. 1–52; Mark iv. 1–34.

* See Isa. vi. 9, 10.

11 Now the meaning of the parable is this. The seed is
12 the word of God. Those by the way-side are they that
hear; then cometh the Devil and taketh away the word
from their heart, that they may not believe and be saved.
13 Those on the rocky ground are they who, when they hear,
receive the word with joy; and these have no root; and for
a while they believe, and in time of temptation fall away.
14 And those seeds which fell among the thorns, these are
they who, when they have heard, go away and are choked
with the cares and riches and pleasures of life, and bring
15 no fruit to perfection. But the seeds on the good ground,
these are they who in an honest and good heart, when
they have heard the word, hold it fast, and bear fruit
with constancy.

16 And no one having lighted a lamp, covereth it with a
vessel, or putteth it under a bed; but setteth it on a lamp-
17 stand, that those who come in may see the light. For
nothing is secret, that will not be made manifest; nor
18 hidden, that will not be known, and come to light. Take
heed therefore how ye hear; for whoever hath, to him
will be given; and whoever hath not, from him will be
taken even what he seemeth to have.

19 And his mother and his brothers came where he was,
20 and could not get to him on account of the crowd. And
word was brought to him, Thy mother and thy brothers
21 stand without, desiring to see thee. And he answering
said to them, My mother and my brothers are these, who
hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went
into a boat with his disciples, and said to them, Let us
go over to the other side of the lake; and they put off

Ver. 16. See Matt. v. 15, and Luke xi. 33.

Ver. 17. See Matt. x. 26, and Luke xii. 2.

Ver. 19–21. Comp. Matt. xii. 46–50; Mark iii. 31–35.

Ver. 22–39. Comp. Matt. viii. 16, 18, 23–34; Mark iv. 35–v. 20.

23 But as they were sailing, he fell asleep. And there came
down a storm of wind on the lake, and they were filling
24 with water, and were in jeopardy. And they came and
awoke him, saying, Master, master, we are perishing!
And he rose, and rebuked the wind, and the surging of
25 the water; and they ceased, and there was a calm. And
he said to them, Where is your faith? And they were
afraid, and wondered, saying one to another, Who then is
this, that he commandeth even the winds and the water,
and they obey him?

26 And they sailed to the country of the Gergesenes,
27 which is over against Galilee. And when he had landed,
there met him a certain man out of the city who had demons,
and for a long time had worn no clothes, and abode
28 not in a house, but in the tombs. And seeing Jesus,
he cried out, and fell down before him, and said with
a loud voice, What have I to do with thee, Jesus, Son
of the most high God? I beseech thee, do not torment
29 me. For he was about to command the unclean
spirit to come out of the man; for it had possessed him
for a long time, and he had been kept bound and secured
with chains and fetters; and bursting the bands, he had
30 been driven by the demon into the wilderness. And Jesus
asked him, saying, What is thy name? And he said,
31 Legion; because many demons had entered into him. And
they besought him not to command them to go away into
32 the abyss. Now there was there a herd of many swine
feeding on the mountain; and they besought him to permit
33 them to go into them. And he permitted them. And the
demons coming out of the man went into the swine; and
the herd rushed down the steep into the lake, and were
34 drowned. And the herdsmen, seeing what was done, fled,
35 and told the news in the city and in the country. And
they went out to see what had been done. And they came
to Jesus, and found the man from whom the demons had

gone out sitting, clothed, and in his right mind, at the feet
36 of Jesus; and they were afraid. And they who had
seen it told them how he that was possessed by demons
37 was made well. And the whole multitude in the surrounding
country of the Gergesenes besought him to
depart from them; for they were seized with great fear.
38 And he went on board a boat and returned. And the
man out of whom the demons had gone besought him
that he might be with him. But he sent him away,
39 saying, Return to thy house, and tell what great things
God hath done for thee. And he went and published
through the whole city what great things Jesus had done
for him.

40 And it came to pass when Jesus returned, that the
multitude welcomed him; for they were all waiting for
41 him. And lo! there came a man, named Jairus, and
he was a ruler of the synagogue; and falling at the feet
42 of Jesus, he besought him to come into his house; for
he had an only daughter, about twelve years of age,
and she was dying.

43 And as he went, the multitudes thronged him. And a
woman who had had an issue of blood twelve years, and
had spent all her living upon physicians, and could not
44 be cured by any one, came up behind and touched the
fringe of his garment; and immediately her issue of
45 blood ceased. And Jesus said, Who touched me? And
when all denied it, Peter and those with him said, Master,
the multitudes are thronging thee, and pressing against
46 thee. But Jesus said, Some one touched me; for I per-
47 ceived that power went out from me. And the woman,
seeing that she was discovered, came trembling, and falling
down before him declared before all the people for

Ver. 35. — *at the feet of Jesus;* i.e. listening as a disciple.

Ver. 40–56. Comp. Matt. ix. 1, 18–26; Mark v. 21–43.

what cause she had touched him, and how she was cured
48 immediately. And he said to her, Daughter, thy faith
hath made thee well; go in peace.

49 While he was yet speaking, there cometh one from the
house of the ruler of the synagogue, saying, Thy daugh-
50 ter is dead; trouble not the Teacher any further. But
Jesus hearing this, answered him, Fear not; only believe,
51 and she will be made well. And going into the house,
he suffered no one to go in with him but Peter and John
and James, and the father of the maiden, and the mother.
52 And all were weeping, and lamenting for her. But he
53 said, Weep not; she is not dead, but sleeping. And they
54 laughed him to scorn, knowing that she was dead. But
he took hold of her hand, and called aloud, saying, Maiden,
55 arise! And her spirit returned, and she immediately arose.
56 And he ordered food to be given to her. And her parents
were amazed. But he charged them to tell no one what
had been done.

IX. And he called together the twelve, and gave them
power and authority over all demons, and to cure diseases.
2 And he sent them out to proclaim the kingdom of God,
3 and to heal. And he said to them, Take nothing for the
journey, neither a staff, nor a bag, nor bread, nor money
4 nor have two coats apiece. And into whatever house ye
enter, there abide, and from it take your departure.
5 And whoever shall not receive you, shake off, when ye
leave that city, even the dust from your feet as a testimony
6 against them. And they departed, and went through the
towns publishing the glad tidings, and performing cures
everywhere.

7 And Herod the tetrarch heard of all that was taking

Chap. IX. 1–5. Comp. Matt. x. 5–15; Mark vi. 7–11.
Ver. 6. Comp. Mark vi. 12, 13.
Ver. 7–9. Comp. Matt. xiv. 1, 2; Mark vi. 14–16.

place, and was perplexed; because it was said by some
8 that John had risen from the dead; and by some, that
Elijah had appeared; and by others, that one of the old
9 prophets had risen. But Herod said, John I beheaded;
but who is this, about whom I hear such things? And he
sought to see him.

10 And the apostles returned and told him what they had
done; and taking them with him, he withdrew privately
11 to a city called Bethsaida. But the multitudes, when they
knew it, followed him; and he welcomed them, and spoke
to them about the kingdom of God, and healed those who
12 had need of healing. And when the day began to decline,
the twelve came and said to him, Send the multitude away,
that they may go into the villages around, and the open
country, and lodge, and get food; for we are here in a
13 desert place. But he said to them, Do ye give them food.
And they said, We have not more than five loaves and
two fishes, unless we ourselves should go and buy food for
14 all these people. They were about five thousand men.
And he said to his disciples, Make them lie down in com-
15 panies of fifty. And they did so, and made them all
16 lie down. Then he took the five loaves and the two
fishes, and looking up to heaven, he blessed them, and
broke and gave them to the disciples to set before the
17 multitude. And they ate, and were all filled; and what
remained to them of fragments was taken up, twelve baskets.

18 And it came to pass as he was in a private place praying, that his disciples were with him; and he asked them,
19 saying, Who do the multitudes say that I am? And they
answering said, John the Baptist; and others, Elijah; and
20 others, that one of the old prophets hath risen. And he

Ver. 10–17. Comp. Matt. xiv. 13–21; Mark vi. 30–44; John vi. 1–13.
Ver. 18–27. Comp. Matt. xvi. 13–28; Mark viii. 27–ix. 1.

said to them, But who do ye say that I am? And Peter
21 answering said, The Christ of God. But he strictly
charged them, and commanded them to tell this to no
22 one; saying, The Son of man must suffer many things, and
be rejected by the elders and chief priests and scribes, and
be put to death, and rise again on the third day.

23 And he said to all, If any one chooseth to come after
me, let him deny himself and take up his cross daily, and
24 follow me. For whoever chooseth to save his life, will
lose it; and whoever loseth his life for my sake, he will
25 save it. For what is a man profited, if he gain the whole
26 world, and lose or forfeit himself? For whoever shall
be ashamed of me and of my words, of him will the Son
of man be ashamed, when he cometh in his glory, and
27 that of his Father, and of the holy angels. And I tell
you in truth, that there are some of those standing here
who will not taste of death, till they have seen the kingdom of God.

28 And it came to pass about eight days after this discourse,
that he took with him Peter and John and James, and
29 went up into the mountain to pray. And while he was
praying, the appearance of his countenance was changed,
30 and his raiment became white and glistening. And lo! two
men were talking with him, who were Moses and Elijah;
31 who appeared in glory, and spoke of his departure which
32 he was about to fulfil in Jerusalem. But Peter and those
who were with him were weighed down with sleep. But
when they awoke, they saw his glory, and the two men
33 that stood with him. And it came to pass as they were
parting from him, that Peter said to Jesus, Master, it is
good for us to be here; and let us make three tents,

Ver. 28–45. Comp. Matt. xvii. 1–23; Mark ix. 2–32.

Ver. 32. — *when they awoke.* Possibly, *having kept awake.*

one for thee, and one for Moses, and one for Elijah;—
34 not knowing what he said. But as he was saying this,
there came a cloud and overshadowed them; and they
35 were afraid as they entered the cloud. And there came
a voice out of the cloud, saying, "This is my chosen
36 Son; hear him." And when the voice had come, Jesus
was found alone. And they kept it secret, and told no
one in those days anything of what they had seen.

37 And it came to pass that on the next day, when they
had come down from the mountain, a great multitude
38 met him. And lo! a man from the multitude cried out,
saying, Teacher, I beseech thee, look upon my son, for
39 he is my only child; and lo! a spirit seizeth him, and
suddenly crieth out, and convulseth him so that he foam-
eth, and it departeth from him hardly, taking away all his
40 strength. And I besought thy disciples to cast it out,
41 and they could not. And Jesus answering said, O un-
believing and perverse generation, how long shall I be
with you, and bear with you? Bring thy son hither.
42 And while he was yet coming, the demon threw him
down, and convulsed him. But Jesus rebuked the un-
clean spirit, and healed the child, and delivered him to
43 his father. And they were all amazed at the mighty
power of God.

But while they were all wondering at all the things
44 which he did, he said to his disciples, As for you, let these
words sink into your ears; for the Son of man is about
45 to be delivered up into the hands of men. But they
knew not the meaning of these words, and it was hid-
den from them, that they might not perceive it; and
they were afraid to ask him about these words.

46 And there arose a reasoning among them, which of
47 them was greatest. And Jesus knowing the reasoning

Ver. 46–50. Comp. Matt. xviii.; Mark ix. 33–50.

48 of their heart, took a child and set him by his side, and
said to them, Whoever receiveth this child in my name,
receiveth me; and whoever receiveth me, receiveth him
who sent me. For he that is least among you all, he is
great.

49 And John answering said, Master, we saw one casting
out demons in thy name, and we forbade him, because
50 he doth not follow in our company. But Jesus said to
him, Forbid him not; for he that is not against you is
for you.

51 And it came to pass, when the time was near for his
being received up, that he himself steadily set his face
52 to go to Jerusalem. And he sent messengers before him;
and they went and entered a city of the Samaritans, to
53 make ready for him. And they did not receive him,
because his face was as if he were going to Jerusa-
54 lem. And the disciples James and John, on seeing it,
said, Lord, wilt thou have us bid fire come down from
55 heaven, and consume them? But he turned and rebuked
56 them. And they went to another village.

57 And as they were travelling on the way, one said to
58 him, I will follow thee wherever thou goest. And Jesus
said to him, The foxes have holes, and the birds of the
air have lodging-places; but the Son of man hath not
where to lay his head.

59 And he said to another, Follow me. But he said, Suffer
60 me first to go and bury my father. And he said to him,
Let the dead bury their own dead; but go thou and carry
the tidings of the kingdom of God.

61 And another also said, I will follow thee, Lord; but
first let me bid farewell to those who are in my house.

Ver. 51. See Matt. xix. 1; Mark x. 1; John vii. 10.

Ver. 55. Some manuscripts and many versions add, *and said, Ye know not of what spirit ye are.*

Ver. 57–60. See Matt. viii. 19–22.

62 And Jesus said to him, No one who looketh back after putting his hand to the plough is fit for the kingdom of God.

X. After these things, the Lord appointed also seventy
others, and sent them two and two before him into every
city and place where he himself was about to come.
2 And he said to them, The harvest is great, but the
laborers are few. Pray therefore the Lord of the harvest
3 to send forth laborers for his harvest. Go forth; lo! I
4 send you as lambs into the midst of wolves. Carry no
purse, no bag, no sandals; salute no one by the way.
5 And into whatever house ye enter, first say, Peace be to
6 this house. And if a son of peace be there, your peace
7 shall rest upon it; if not, it shall return to you. And
abide in the same house, eating and drinking such
things as they give; for the laborer is worthy of his
8 wages. Do not go from house to house. And into whatever
ever city ye enter, and they receive you, eat what is set
9 before you, and heal the sick that are therein, and say to
10 them, The kingdom of God hath come near to you. But
into whatever city ye enter, and they receive you not, go
11 out into its streets and say, Even the dust of your city
that cleaveth to our feet we wipe off to you; but know
12 this, that the kingdom of God hath come near. And I tell
you, that it will be more tolerable in that day for Sodom,
13 than for that city. Woe to thee, Chorazin! woe to thee,
Bethsaida! for if the miracles that were done in you
had been done in Tyre and Sidon, they would long ago
14 have repented, sitting in sackcloth and ashes. But it will
be more tolerable for Tyre and Sidon in the judgment, than
15 for you. And thou, Capernaum! shalt thou be exalted to
heaven? thou shalt be brought down to the underworld.

Chap. X. 2. See Matt. ix. 37, 38. — Ver. 3–12. See Matt. x. 5–16. — Ver. 13–15. See Matt. xi. 21–23.

16 He that hearkeneth to you, hearkeneth to me; and he that
rejecteth you, rejecteth me; but he that rejecteth me, rejecteth
him that sent me.

17 And the seventy returned with joy, saying, Lord, even
18 the demons are subject to us in thy name. And he said
to them, I saw Satan fall from heaven like lightning.
19 Lo! I have given you power to tread on serpents and scorpions,
and over all the might of the enemy; and nothing
20 shall by any means hurt you. Yet rejoice not in this,
that the spirits are subject to you; but rejoice that your
names have been written in heaven.

21 In that hour he rejoiced in the Holy Spirit, and said,
I thank thee, O Father, Lord of heaven and earth, that,
though thou didst hide these things from the wise and
discerning, thou didst reveal them to babes. Yea, Father,
for so it seemed good in thy sight. And turning to the
22 disciples he said, All things were delivered to me by
my Father; and no one knoweth who the Son is, but
the Father; and who the Father is, but the Son, and
he to whom it is the will of the Son to reveal him.
23 And turning to the disciples, he said privately, Blessed
are the eyes which see the things that ye are seeing.
24 For I tell you that many prophets and kings desired to
see the things which ye are seeing, and saw them not;
and to hear the things which ye are hearing, and heard
them not.

25 And lo! a certain lawyer stood up to try him, saying,
26 Teacher, what shall I do to inherit everlasting life? And
he said to him, What is written in the Law? How readest
27 thou? And he answering said "Thou shalt love the
Lord thy God with all thy heart, and with all thy soul,

Ver. 18. *I saw Satan fall*, &c.; i.e. while the apostles were engaged in their work. Ver. 21, 22. Comp. Matt. xi. 25–27.

Ver. 23, 24. See Matt. xiii. 16, 17.

and with all thy strength, and with all thy mind; and
28 thy neighbor as thyself."* And he said to him, Thou
29 hast answered rightly; do this, and thou shalt live. But
he, wishing to justify himself, said to Jesus, And who is
30 my neighbor? Jesus answering said, A certain man was
going down from Jerusalem to Jericho, and fell among
robbers; who after stripping him of his raiment, and
31 wounding him, departed, leaving him half dead. And by
chance a certain priest was going down on that road;
and when he saw him, he passed by on the other side.
32 And in like manner also a Levite, having arrived at the
place, came and saw, and passed by on the other side.
33 But a certain Samaritan, as he was journeying, came
where he was, and when he saw him, had compassion,
34 and went to him, and bound up his wounds, pouring on
oil and wine, and setting him on his own beast, brought
35 him to an inn, and took care of him. And the next
day, he took out two denāries and gave them to the host,
and said, Take care of him; and whatever thou spendest
36 more, I, when I come back, will repay thee. Which of
these three, dost thou think, was neighbor to him that
37 fell among the robbers? And he said, He that took pity
on him. Then said Jesus to him, Go, and do thou likewise.

38 And it came to pass, as they journeyed, that he entered
into a certain village; and a certain woman, named Martha,
39 received him into her house. And she had a sister
called Mary, who sat down at the feet of the Lord, and
40 listened to his word. But Martha was cumbered about
much serving; and she came to him, and said, Lord, dost
thou not care that my sister hath left me to serve alone?
41 Tell her therefore to help me. But the Lord answering
said to her, Martha, Martha, thou art anxious and

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* Deut. vi. 5; Lev. xix. 18.

42 troubled about many things. But one thing is needful. For Mary hath chosen the good part, which shall not be taken away from her.

XI. And it came to pass, as he was in a certain place praying, that when he ceased one of his disciples said to him, Lord, teach us to pray, as John taught his disci-
2 ples. And he said to them, When ye pray, say, Father!
3 hallowed be thy name; thy kingdom come; give us day
4 by day our daily bread; and forgive us our sins, for even we ourselves forgive every one that is indebted to us; and lead us not into temptation.

5 And he said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him,
6 Friend, lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set
7 before him? And he from within shall answer and say, Trouble me not; the door is now shut, and I and my
8 children are in bed; I cannot rise and give thee. I say to you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise
9 and give him as many as he needeth. And I say to you, Ask, and it will be given you; seek, and ye will find;
10 knock, and the door will be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth:
11 and to him that knocketh, the door will be opened. And what father is there among you, who, if his son ask for bread, will give him a stone? or if he ask for a fish, will
12 instead of a fish give him a serpent? or, if he ask for an
13 egg, will give him a scorpion? If ye then, though evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!

Chap. XI. 2-4. See Matt. vi. 9-13. Ver. 9-13. See Matt. vii. 7-11.

14 And he was casting out a demon, and it was dumb; and it came to pass, when the demon had gone out, that
15 the dumb man spoke. And the multitudes wondered. But some of them said, He casteth out the demons through
16 Beelzebul, the prince of the demons; and others, to make
17 trial of him, asked of him a sign from heaven. But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and
18 house divided against house falleth. And if Satan also be divided against himself, how shall his kingdom stand? For ye say that I cast out the demons through Beelze-
19 bul. But if I cast out the demons through Beelzebul, through whom do your sons cast them out? Therefore
20 shall they be judges of you. But if I cast out the demons through the finger of God, then hath the kingdom
21 of God already come to you. When a strong man
22 armed guardeth his palace, his goods are in peace; but when one stronger than he cometh upon him and overcometh him, he taketh from him his whole armor wherein
23 he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scatter-
24 eth abroad. When the unclean spirit is gone out from a man, it goeth through dry places, seeking rest; and finding none, it saith, I will return to my house whence I
25 came out. And on coming, it findeth it swept and put in
26 order. Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter in, and dwell there; and the last state of that man becometh worse than the first.

27 And it came to pass, as he was saying these things, that a certain woman lifted up her voice from the crowd,

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Ver. 14–32. Comp. Matt. xii. 22–45; Mark iii. 22–30.

Ver. 17. — *and house divided against house falleth.* Otherwise, *and house falleth upon house.*

and said to him, Blessed is the womb that bore thee, and
28 the breasts from which thou drewest nourishment. But
he said, Blessed rather are they that hear the word of God
and keep it.

29 And when the crowds were thronging about him, he began to say, This generation is a wicked generation; it seeketh a sign; and no sign will be given it, but the sign of
30 Jonah. For as Jonah was a sign to the Ninevites, so will
31 also the Son of man be to this generation. The queen
of the south will rise up in the judgment with the men
of this generation, and will condemn them; for she came
from the ends of the earth to hear the wisdom of Solomon; and lo! something more than Solomon is here.
32 The men of Nineveh will stand up in the judgment with
this generation, and will condemn it; for they repented
at the preaching of Jonah; and lo! something more than
33 Jonah is here. No one when he has lighted a lamp, puts
it into a secret place, or under the bushel, but on the
lamp-stand, that they who come in may see the light.
34 The lamp of the body is thine eye. When thine eye is
clear, thy whole body also is in the light; but when it
35 is disordered, thy body also is in darkness. Take heed
therefore, that the light which is within thee be not dark-
36 ness. If then thy whole body is enlightened, having no
part dark, the whole will be as fully enlightened, as when
a lamp with its bright shining giveth thee light.

37 And when he had done speaking, a Pharisee asked him
to dine with him. And he went in and reclined at the
38 table. And the Pharisee, seeing it, wondered that he did
39 not bathe before dinner. But the Lord said to him, Now
ye Pharisees cleanse the outside of the cup and the plat-

Ver. 33. See Matt. v. 15; Mark iv. 21; Luke viii. 16.
Ver. 34–36. See Matt. vi. 22, 23.
Ver. 39–52. See Matt. xxiii. 4–36.

ter; but your inside is full of rapacity and wickedness.
40 Fools, did not he who made the outside, make the inside
41 also? But give what they contain in alms, and lo! all
42 is clean to you. But woe to you Pharisees! for ye pay
tithes of the mint, and the rue, and every herb; and pass
by justice and the love of God. These ought ye to have
43 done, and not to leave those undone. Woe to you Pharisees! for ye love the chief seats in the synagogues, and
44 salutations in the markets. Woe to you, for ye are as
tombs which are unseen, and men walking over them
know it not.

45 And one of the lawyers answering saith to him,
Teacher, in saying these things, thou revilest us also.
46 And he said, To you lawyers also, woe! for ye load men
with burdens grievous to be borne, and ye yourselves
47 touch not the burdens with one of your fingers. Woe
to you! for ye build the tombs of the prophets, and your
48 fathers killed them. So then ye bear witness to and approve the deeds of your fathers; for they indeed killed
49 them, and ye are building [their tombs]. Therefore the
wisdom of God also said, I will send them prophets and
apostles, and some of them they will kill and persecute;
50 that the blood of all the prophets, which hath been shed
from the foundation of the world, may be required of this
51 generation; from the blood of Abel to the blood of Zechariah, who was slain between the altar and the temple.
Yea, I tell you, it will be required of this generation.
52 Woe to you lawyers! because ye have taken away the
key of knowledge; ye have not entered yourselves, and
those who were entering ye have hindered.

53 And as he came out thence, the scribes and the Pharisees began to be very spiteful, and to press him to speak
54 off hand about many things, lying in wait to catch something out of his mouth.

XII. In the mean time, when the multitude was gathered
together in myriads, so that they trod one upon another,
he began to say to his disciples first, Beware of the
2 leaven of the Pharisees, which is hypocrisy. But there
is nothing covered, that will not be revealed; and hid,
3 that will not be known. Therefore, whatever ye have
said in darkness, will be heard in the light; and what
ye have spoken in the ear in closets, will be proclaimed
4 upon the house-tops. And I say to you my friends,
Fear not those who kill the body, and after this can
5 do nothing more. But I will warn you whom to fear;
fear him who after he hath killed hath power to cast
6 into hell; yea, I say to you, fear him. Are not five spar-
rows sold for two pennies? and not one of them is for-
7 gotten before God. But even the hairs of your head are
all numbered. Fear not: ye are of more value than many
sparrows.

8 And I say to you, Every one that acknowledgeth me
before men, him will the Son of man also acknowledge
9 before the angels of God. But he that hath denied me
before men, shall be denied before the angels of God.
10 And every one that shall speak a word against the Son
of man, it will be forgiven him; but to him that hath
blasphemed against the Holy Spirit, it will not be for-
11 given. And when they bring you to the synagogues
and the magistrates and the authorities, be not anxious
as to how or what ye shall answer, or what ye shall
12 say; for the Holy Spirit will teach you in that very
hour what ye ought to say.

13 And one from the multitude said to him, Teacher, bid

Chap. XII. 2–9. See Matt. x. 26–33.
Ver. 2. See also Mark iv. 22; Luke viii. 17.
Ver. 10. See Matt. xii. 31, 32; Mark iii. 28, 29.
Ver. 11, 12. See Matt. x. 19, 20; Mark xiii. 11.

14 my brother divide the inheritance with me. But he said
to him, Man, who made me a judge or a divider over you?

15 And he said to them, Take heed and beware of all covetousness; for even when one hath great abundance, his life doth not depend upon his possessions.

16 And he spoke a parable to them, saying, The ground
17 of a certain rich man brought forth plentifully. And
he thought within himself, saying, What shall I do? for
18 I have not where to store my crops. And he said,
This will I do; I will pull down my barns, and build
greater; and there will I store all my crops and my
19 goods; and I will say to my soul, Soul, thou hast many
goods laid up for many years; take thine ease, eat, drink,
20 be merry. But God said to him, Fool! this night will thy
soul be required of thee; and whose will those things
21 be which thou hast laid up? So is he that layeth up
treasure for himself, and is not rich towards God.

22 And he said to his disciples, Therefore I say to you,
Be not anxious for the life, what ye shall eat; nor for
23 the body, what ye shall put on. The life is more than
24 its food, and the body than its raiment. Consider the
ravens, that they neither sow nor reap; which have
neither store-house, nor barn; and God feedeth them.
25 Of how much greater value are ye than the birds! And
who of you can by anxious thought add a cubit to his
26 life? If then ye cannot do even that which is least,
why are ye anxious about the rest?

27 Consider the lilies, that they neither spin nor weave;
and yet I say to you, Not even Solomon in all his
28 glory was arrayed like one of these. But if God so
clothes the herbage in the field, which is to-day, and to-
morrow is cast into an oven, how much more will he
29 clothe you, O ye of little faith! And seek not ye what

Ver. 22–31. See Matt. vi. 25–33.

ye shall eat, and what ye shall drink; and be not of a
30 doubtful mind. For all these things do the nations of
the world seek after; and your Father knoweth that ye
31 have need of these things. But rather seek his kingdom,
and these things will also be given you.

32 Fear not, little flock! for it is your Father's good pleas-
33 ure to give you the kingdom. Sell what ye have, and give
alms. Make for yourselves purses which wax not old, a
treasure in the heavens that faileth not, where no thief
34 approacheth, nor moth destroyeth. For where your treas-
ure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burn-
36 ing; and be yourselves like men waiting for the return of
their lord from the wedding; that when he cometh and
37 knocketh, they may open to him immediately. Happy are
those servants, whom their lord when he cometh shall find
watching; truly do I say to you, that he will gird himself,
and place them at table, and will come and wait on them.
38 And if in the second, or if in the third watch, he cometh
39 and findeth them thus, happy are they. And be sure of
this, that if the master of the house had known at what
hour the thief was coming, he would not have suffered his
40 house to be broken through. Be ye also ready; for at an
hour when ye think not the Son of man cometh.

41 And Peter said to him, Lord, dost thou speak this para-
42 ble to us, or also to all? And the Lord said, Who then
is the faithful, the wise steward, whom his lord will place
over his household, to give the portion of food in due
43 season? Happy is that servant whom his lord, when he
44 cometh, shall find so doing. I say to you in truth, that
45 he will place him in charge of all his substance. But if
that servant say in his heart, My lord is long in coming;

Ver. 33, 34. See Matt. vi. 20, 21.
Ver. 35–46. See Matt. xxv. 1; xxiv. 42–51

and begin to beat the men-servants and maid-servants,
46 and to eat and drink and be drunken, the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and appoint him his portion with
47 the unfaithful. And that servant who knew his lord's will, and did not make ready, nor do according to his will,
48 will be beaten with many stripes; but he that knew not and did things worthy of stripes, will be beaten with few. And from every one to whom much hath been given, will much be required; and to whom much hath been entrusted, of him will the more be demanded.

49 I came to cast fire upon the earth; and what do I
50 wish, if it hath been already kindled? But I have a baptism to be baptized with; and how is my soul trou-
51 bled, till it be accomplished! Think ye that I came to give peace in the earth? I tell you, nay, but rather
52 division. For from this time forth five in one house will be divided, three against two, and two against three.
53 They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 And he said also to the multitudes, When ye see a cloud rising in the west, ye say at once, A shower is
55 coming; and it is so; and when ye perceive the south wind blowing, ye say, It will be hot; and it cometh to
56 pass. Hypocrites! ye know how to judge of the face of the earth and the sky; but how is it that ye know not how to judge of this time?

57 And why even of yourselves do ye not judge what
58 is right? When thou art going with thine adversary

Ver. 49. — *what do I wish;* i.e. in regard to my coming to send fire, &c.
Ver. 51–53. See Matt. x. 34–36. Ver. 54–56. See Matt. xvi. 2, 3.
Ver. 58, 59. See Matt. v. 25, 26.

at law to the magistrate, take pains, while on the way, to be released by him; lest he drag thee to the judge, and the judge deliver thee to the officer, and the officer
59 cast thee into prison. I tell thee, Thou wilt not come out thence, till thou hast paid the very last mite.

XIII. There were present also at the same time some who told him of the Galilæans, whose blood Pilate mingled
2 with their sacrifices. And he answering said to them, Do ye think that these Galilæans were sinners above all the Galilæans, because they have suffered such things?
3 I tell you, nay; but unless ye repent, ye will all in like
4 manner perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were offenders above all the men that dwell in Jerusalem?
5 I tell you, nay; but unless ye repent, ye will all in like manner perish.

6 He spoke also this parable: A certain man had a fig-tree planted in his vineyard; and he came seeking
7 fruit thereon, and found none. Then said he to the vine-dresser, Lo! three years I have come seeking fruit on this fig-tree, and have found none; cut it down; why
8 cumbereth it the ground? And he answering saith to him, Lord, let it alone this year also, till I shall dig
9 about it, and dung it; and if it bear fruit hereafter, well; but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on
11 the sabbath. And lo! there was a woman who had had a spirit of infirmity eighteen years; and she was bent
12 together, and wholly unable to lift herself up. And Jesus, seeing her, called to her, and said to her, Woman,
13 thou art set free from thy infirmity. And he laid his hands on her; and immediately she stood upright, and
14 gave glory to God. But the ruler of the synagogue answering, being filled with indignation because Jesus

had performed a cure on the sabbath, said to the multitude, There are six days in which it is proper to work; on those therefore come and be cured, and not on the
15 sabbath-day. But the Lord answered him and said, Hypocrites, doth not each of you on the sabbath loose his ox or his ass from the stall, and lead him away and water
16 him? And ought not this woman, a daughter of Abraham, whom Satan hath bound, lo! for eighteen years, to
17 be loosed from this bond on the sabbath-day? And on his speaking thus, all his adversaries were ashamed; and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, To what is the kingdom of God
19 like? and to what shall I compare it? It is like a grain of mustard, which a man took, and cast into his garden; and it grew, and became a tree, and the birds of the air lodged in its branches.

20 And again he said, To what shall I liken the king-
21 dom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching,
23 and journeying towards Jerusalem. And one said to him, Lord, are there few that are to be saved? And
24 he said to them, Strive to enter in through the narrow door; for many, I say to you, will seek to enter in, and
25 will not be able. When once the master of the house shall have risen, and shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us, and he answering shall say to you, I know not whence
26 ye are; then will ye begin to say, We ate and drank in
27 thy presence, and thou didst teach in our streets. And he will say, I tell you, I know not whence ye are; depart

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Ver. 18–21. See Matt. xiii. 31–33. Ver. 18, 19. See Mark iv. 30–32.

28 from me, all ye workers of iniquity. There will be wail-
ing and gnashing of teeth there, when ye see Abraham
and Isaac and Jacob and all the prophets in the kingdom
29 of God, and yourselves thrust out. And from the east
and the west and the north and the south will men
come, and take their places at table in the kingdom of
30 God. And lo! there are last who will be first, and
there are first who will be last.

31 In the same hour there came certain Pharisees, saying
to him, Depart, and go hence; for Herod designeth to kill
32 thee. And he said to them, Go, tell that fox, Lo! I cast
out demons and perform cures to-day and to-morrow, and
33 on the third day I make an end. But to-day and to-mor-
row and the next day I must go on; for it cannot be that
34 a prophet should perish out of Jerusalem. Jerusalem! Je-
rusalem! that killeth the prophets, and stoneth those who
are sent to her! How often would I have gathered thy
children together, as a hen gathereth her brood under her
35 wings, and ye would not! Lo! your house is abandoned
to you. I declare to you, Ye will not see me until the
time come when ye shall say, Blessed is he that cometh
in the name of the Lord.

XIV. And it came to pass, when he had come into the house
of one of the chief men of the Pharisees on the sabbath
2 to eat bread, that they were watching him. And lo!
there was a certain man before him, who had the dropsy.
3 And Jesus answering spoke to the lawyers and Phari-
sees, saying, Is it lawful to cure on the sabbath, or not?
4 But they were silent. And taking hold of him, he cured
5 him, and sent him away. And he answered them and
said, Who is there of you, who, if his son or his ox
fall into a pit, will not immediately pull him out on

Ver. 34, 35. See Matt. xxiii. 37–39.

6 the sabbath-day? And they could make no answer to
this.

7 And he spoke a parable to those who were invited,
when he observed how they chose out the highest places
8 at the table, saying to them, When thou art invited by
any one to a wedding, do not take the highest place, lest
one more honorable than thou may have been invited by
him; and he who invited thee and him come and say to
9 thee, Give place to this man; and then thou wilt begin
10 with shame to take the lowest place. But when thou art
invited, go and recline in the lowest place, that when he
who invited thee cometh, he may say to thee, Friend, go
up higher. Then wilt thou have honor in the presence
11 of all who are at table with thee. For every one
that exalteth himself will be humbled; and he that
humbleth himself will be exalted.

12 And he said also to him who invited him, When
thou makest a dinner or a supper, do not invite thy
friends, nor thy brothers, nor thy kinsmen, nor rich
neighbors; lest they too invite thee in return, and a
13 recompense be made thee. But when thou makest a
feast, call the poor, the maimed, the lame, the blind;
14 and thou shalt be blessed, because they cannot recompense
thee; but thou shalt be recompensed at the resurrection
of the righteous.

15 And one of those who were at table with him, hearing
this, said to him, Blessed is he who shall eat bread
16 in the kingdom of God. And he said to him, A certain
17 man made a great supper, and invited many. And at
the hour of supper he sent his servant to say to those
who had been invited, Come, for things are now ready.
18 And all with one accord began to excuse themselves.
The first said to him, I have bought a piece of land, and
must needs go out and see it; I pray that I may be
19 excused. And another said, I have bought five yoke of

oxen, and am going out to try them; I pray that I may
20 be excused. And another said, I have married a wife,
21 and therefore I cannot come. And the servant came,
and reported these things to his lord. Then the master
of the house, being angry, said to his servant, Go out
quickly into the streets and lanes of the city, and bring
in hither the poor, and the maimed, the blind, and the
22 lame. And the servant said, Lord, what thou didst com-
23 mand hath been done, and yet there is room. And
the lord said to the servant, Go out into the highways
and hedges, and constrain them to come in, that my house
24 may be filled. For I say to you, that none of those men
who were invited shall taste of my supper.

25 And great multitudes were going with him; and he
26 turned and said to them, If any one cometh to me, and
hateth not his father and mother and wife and children
and brothers and sisters, yea, and his own life also, he
27 cannot be my disciple. Whoever doth not bear his own
28 cross and follow me, cannot be my disciple. For which
of you, intending to build a tower, doth not sit down
first and count the cost, whether he hath the means to
29 finish it? lest haply when he hath laid a foundation, and
is not able to finish, all that behold begin to make sport of
30 him, saying, This man began to build, and was not able
31 to finish. Or what king, setting out to give battle to an-
other king, will not first sit down and consider whether he
be able with ten thousand to meet him that cometh against
32 him with twenty thousand? Else, while the other is yet
a great way off, he sendeth an embassy, and asketh con-
33 ditions of peace. So likewise, whoever of you doth not
34 forsake all that he hath, cannot be my disciple. Salt
then is good; but if the salt itself have lost its savor,
35 wherewith shall it be seasoned? It is fit neither for the

Ver. 26, 27. See Matt. x. 37, 38.

Ver. 34, 35. See Matt. v. 13; Mark ix. 50.

land, nor for the dung-hill; men cast it out. He that hath ears, let him hear.

XV. And all the publicans and the sinners were draw-
2 ing near to him, to hear him. And the Pharisees and
the scribes murmured, saying, This man receiveth sin
3 ners, and eateth with them. And he spoke to them
4 this parable, saying, What man of you having a hun-
dred sheep, if he lose one of them, doth not leave the
ninety-nine in the wilderness, and go after that which
5 is lost, until he findeth it? And when he hath found
6 it, he layeth it on his shoulders, rejoicing. And when
he hath come home, he calleth together his friends and
neighbors, saying to them, Rejoice with me, for I have
7 found my sheep which was lost. I say to you, that in
like manner there will be joy in heaven over one sinner
that repenteth, more than over ninety-nine righteous men
who have no need of repentance.

8 Or what woman having ten pieces of silver, if she lose
one piece, doth not light a lamp, and sweep the house, and
9 search carefully till she findeth it? And when she hath
found it, she calleth together her friends and neighbors,
saying, Rejoice with me; for I have found the piece
10 which I lost. I say to you, that thus there is joy in the
presence of the angels of God over one sinner that
repenteth.

11 12 He said also, A certain man had two sons. And the
younger of them said to his father, Father, give me
the portion of the property that falleth to me. And he
13 divided to them his living. And not many days after,
the younger son gathered all together, and went abroad
into a far country; and there wasted his substance in
14 riotous living. And when he had spent all, there arose

Ver. 3–7. See Matt. xviii. 12–14.

a great famine in that country; and he began to be
15 in want. And he went and joined himself to one of
the citizens of that country; and he sent him into his
16 fields to feed swine. And he longed to fill himself with
the husks that the swine ate; and no one gave to him.
17 And when he came to himself, he said, How many hired
servants of my father's have bread enough and to spare,
18 and I perish here with hunger! I will arise and go to
my father, and will say to him, Father, I have sinned
19 against Heaven and before thee; I am no longer worthy
to be called thy son; make me as one of thy hired
servants.

20 And he arose, and went to his father. But when he
was yet a great way off, his father saw him, and was
moved with compassion, and ran and fell on his neck,
21 and kissed him. And the son said to him, Father, I
have sinned against Heaven and before thee; I am no
22 longer worthy to be called thy son. But the father
said to his servants, Bring out the best robe, and put
it on him, and put a ring on his hand, and sandals on
23 his feet. And bring the fatted calf; kill it, and let us
24 eat and make merry. For this my son was dead, and is
alive again; he was lost, and is found. And they began
to make merry.

25 Now his elder son was in the field; and as he came and
26 drew near to the house, he heard music and dancing. And
calling one of the servants, he inquired what these things
27 meant. And he said to him, Thy brother is come; and
thy father hath killed the fatted calf, because he hath re-
28 ceived him safe and sound. But he was angry, and would
not go in; and his father came out, and entreated him.
29 And he answering said to his father, Lo! for so many

Ver. 16. — *husks.* More literally, *carobs;* i.e. the unshelled fruit of the carob-tree.

years have I served thee, and never transgressed thy
command; and yet to me thou never gavest a kid, that
30 I might make merry with my friends. But as soon as
this thy son came, who devoured thy living with harlots,
31 thou didst kill for him the fatted calf. And he said to him,
Son, thou art ever with me, and all that I have is thine.
32 It was meet that we should make merry and be glad; for
this thy brother was dead, and is alive again; he was lost,
and is found.

XVI. And he said also to the disciples, There was a cer-
tain rich man, who had a steward; and the same was ac-
2 cused to him as wasting his goods. And he called him,
and said to him, What is this that I hear of thee? Give
an account of thy stewardship; for thou canst be no longer
3 steward. Then the steward said within himself, What shall
I do, now that my lord taketh away from me the steward-
4 ship? I cannot dig, I am ashamed to beg. I am resolved
what to do, that, when I am put out of the stewardship,
5 I may be received into their houses. So he called to
him every one of his lord's debtors, and said to the
6 first, How much dost thou owe my lord? And he said,
A hundred measures of oil. And he said to him, Take thy
7 bond, and sit down quickly, and write fifty. Then he said
to another, And how much owest thou? And he said, A
hundred measures of wheat. He saith to him, Take thy
8 bond, and write eighty. And the lord commended the
unjust steward for having done wisely; for the sons of
this world are wiser toward their generation than the
9 sons of light. And I say to you, Make to yourselves
friends with the unrighteous mammon; that, when it fail-
eth, ye may be received into everlasting habitations.

10 He that is faithful in that which is least, is faithful also
in much; and he that is unjust in the least, is unjust also in
11 much. If therefore ye have not been faithful in the un-

righteous mammon, who will commit to your trust the true
12 riches? and if ye have not been faithful in that which is
13 another's, who will give you that which is your own? No
servant can serve two masters; for either he will hate one,
and love the other; or he will cleave to one, and despise
the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were covetous, heard all this,
15 and they derided him. And he said to them, Ye are
they who justify yourselves before men; but God knoweth
your hearts; for that which is highly exalted among
men is an abomination before God.

16 The Law and the Prophets were till John; from that
time the glad tidings of the kingdom of God have been
17 published, and every one is forcing his way into it. But
it is easier for heaven and earth to pass away, than for one
tittle of the law to fail.

18 Whoever putteth away his wife, and marrieth another,
committeth adultery; and he who marrieth a woman that
hath been put away from her husband, committeth adultery.

19 There was a certain rich man, who was clothed in
purple and fine linen, and feasted sumptuously every
20 day. And a certain beggar named Lazarus was laid at
21 his gate, full of sores, and longing to be fed with what
fell from the rich man's table. But even the dogs
22 came and licked his sores. And it came to pass, that
the beggar died, and was carried by the angels to the
bosom of Abraham. The rich man also died and was
23 buried. And in the underworld he lifted up his eyes,
being in torments, and seeth Abraham afar off, and Laz-
24 arus in his bosom. And he called and said, Father Abraham,
have pity on me, and send Lazarus to dip the tip

Ver. 13. See Matt. vi. 24. Ver. 16. See Matt. xi. 12, 13.
Ver. 17 See Matt. v. 18. Ver. 18. See Matt. v. 31, 32; xix. 9.

of his finger in water, and cool my tongue; for I am tor-
25 mented in this flame. But Abraham said, Son, remember
that thou didst receive thy good things in thy lifetime,
and Lazarus in like manner his evil things; but now he
26 is comforted here, and thou art tormented. And besides
all this, between us and you there is placed a great gulf,
so that those who wish to cross from hence to you may
not be able, and that those on that side cannot cross over
27 to us. Then he said, I pray thee then, father, to send him
28 to my father's house; for I have five brothers; that he
may give earnest warning to them, that they too may not
29 come into this place of torment. But Abraham saith,
They have Moses and the prophets; let them hear
30 them. But he said, Nay, father Abraham; but if one
should go to them from the dead, they would repent.
31 But he said to him, If they hear not Moses and the
prophets, they will not be persuaded, though one should
rise from the dead.

XVII. And he said to his disciples, It is impossible but that
stumbling-blocks will come; but woe to him through whom
2 they come! It were better for him to have a millstone
hung round his neck, and be cast into the sea, than to
cause one of these little ones to fall away.
3 Take heed to yourselves. If thy brother sin, rebuke
4 him; and if he repent, forgive him. And if he sin
against thee seven times in a day, and seven times turn
to thee, saying, I repent, thou shalt forgive him.
5 And the apostles said to the Lord, Give us more faith.
6 But the Lord said, If ye had faith as a grain of mustard,
ye might say to this sycamine-tree, Be plucked up by the
roots, and planted in the sea! and it would obey you.
7 And which of you having a servant plowing, or feeding

Ver. 1–4. See Matt. xviii. 6, 7, 15, 21, 22.

cattle, will say to him, when he hath come in from the
8 field, Come immediately and place thyself at table? Will
he not rather say to him, Make ready wherewith I may
sup, and gird thyself and serve me till I have eaten
and drunken, and afterward thou shalt eat and drink?
9 Doth he owe any thanks to that servant, because he did
10 what was commanded? So also do ye, when ye have
done all that hath been commanded you, say, We are
unprofitable servants; we have done what we were bound
to do.

11 And it came to pass, as he was going to Jerusalem, that
he was travelling on the confines of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten
13 lepers, who stood afar off. And they lifted up their voice,
14 saying, Jesus, Master, have pity on us. And when he saw
them, he said to them, Go, show yourselves to the priests.
And it came to pass, that, as they were on their way, they
15 were cleansed. And one of them, perceiving that he was
freed from his disease, turned back, giving glory to God
16 with a loud voice; and he fell down on his face at his feet,
17 giving thanks to him; and he was a Samaritan. And Jesus
answering said, Were not the ten cleansed? Where
18 are the nine? Were there none found returning to give
19 glory to God but this foreigner? And he said to him,
Rise and go; thy faith hath made thee well.

20 And being asked by the Pharisees when the kingdom
of God was coming, he answered them and said, The kingdom
of God cometh not in such a manner as to be watched
21 for; nor will they say, Lo here! or there! for behold, the
kingdom of God is in the midst of you.

22 And he said to the disciples, The days will come, when
ye will desire to see one of the days of the Son of man,

Ver. 20. — *to be watched for;* i.e. no particular day or hour, and no special place, of its coming can be known and watched for. See ver. 24.

23 and will not see it. And they will say to you, Lo there!
24 lo here! Go not away, and follow not. For as the lightning, that lighteneth out of one part under heaven, shineth
to the other part under heaven, so will the Son of man be
25 in his day. But first he must suffer much, and be rejected
26 by this generation. And as it was in the days of Noah,
27 so will it be also in the days of the Son of man. They
ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the
28 flood came and destroyed them all. In like manner, as it
was in the days of Lot; they ate, they drank, they bought,
29 they sold, they planted, they builded; but on the day when
Lot went out of Sodom, it rained fire and brimstone from
30 heaven, and destroyed them all. Thus will it be in the
31 day when the Son of man is revealed. In that day, let
not him who is upon the house-top, and whose furniture
is in the house, come down to take it away; and he that
32 is in the field, let him likewise not turn back. Remember
33 Lot's wife. Whoever shall seek to save his life will lose
34 it; and whoever shall lose it will preserve it. I tell you,
In that night there will be two men on one bed; one will
35 be taken, and the other will be left. Two women will be
grinding together; one will be taken, and the other left.
37 And they answering say to him, Where, Lord? And he
said to them, Where the body is, there also will the eagles
be gathered together.

XVIII. And he spoke a parable to them to show that they
2 ought to pray always, and not be faint-hearted: saying,
There was in a certain city a judge, who feared not God,
3 nor regarded man. And there was a widow in that city;

Ver. 23. See Matt. xxiv. 23, 26; Mark xiii. 21.
Ver. 24. See Matt. xxiv. 27. Ver. 26, 27. See Matt. xxiv. 37–39.
Ver. 31. See Matt. xxiv. 17, 18; Mark xiii. 15, 16.
Ver. 35. See Matt. xxiv. 41. Ver. 37. See Matt. xxiv. 38.

and she kept coming to him, saying, Avenge me of my ad-
4 versary! And he would not for some time. But after-
ward he said within himself, Though I neither fear God,
5 nor regard man, yet, because this widow troubleth me, I
will avenge her; lest by coming for ever she weary me
6 out. And the Lord said, Hear what the unjust judge saith.
7 And will not God avenge his chosen, who cry to him day
and night, though he be slow to punish in their behalf?
8 I tell you that he will avenge them speedily. But yet,
when the Son of man cometh, will he find faith on the
earth?

9 And to some who trusted in themselves that they were
righteous, and despised all others, he spoke this parable:
10 Two men went up into the temple to pray; the one a
11 Pharisee, and the other a publican. The Pharisee stood
and prayed by himself thus: O God, I thank thee that I
am not as the rest of men, extortioners, unjust, adulterers,
12 or even as this publican. I fast twice in the week; I give
13 tithes of all that I gain. But the publican, standing afar
off, would not even lift up his eyes to heaven; but smote
14 his breast, saying, O God, be merciful to me a sinner! I
tell you, this man went down to his house justified rather
than the other; for every one that exalteth himself will be
humbled; but he that humbleth himself will be exalted.

15 And they brought to him infants also, that he might
touch them; and the disciples, on seeing it, rebuked them.
16 But Jesus called them to him, saying, Suffer the little
children to come to me, and forbid them not; for to such
17 belongeth the kingdom of God. Truly do I say to you,
Whoever shall not receive the kingdom of God as a little
child, will not enter therein.

18 And a certain ruler asked him, saying, Good teacher,

Ver. 15–17. Comp. Matt. xix. 13–15; Mark x. 13–16.
Ver. 18–30. Comp. Matt. xix. 16–xx. 16; Mark x. 17–31.

19 what shall I do to inherit everlasting life? And Jesus
said to him, Why dost thou call me good? None is good
20 but one, that is, God. Thou knowest the commandments:
"Do not commit adultery; Do not kill; Do not steal; Do
not bear false witness; Honor thy father and thy mother."*
21 22 And he said, All these have I kept from my youth. And
Jesus hearing this said to him, One thing thou still lackest·
sell all that thou hast, and distribute to the poor, and thou
23 shalt have treasure in heaven; and come, follow me. But
when he heard this, he became very sorrowful; for he was
very rich.

24 And Jesus seeing him said, How hardly do they that
25 have riches enter the kingdom of God! It is easier for
a camel to go through the eye of a needle, than for a rich
26 man to enter the kingdom of God. And those who heard
27 this said, Who then can be saved? But he said, What is
impossible with men is possible with God.

28 Then Peter said, Lo! we left what we had, and followed
29 thee. And he said to them, Truly do I say to you, There
is no one that hath left house, or wife, or brothers, or pa-
30 rents, or children, for the sake of the kingdom of God, who
will not receive many fold more in the present time, and
in the world to come everlasting life.

31 And taking the twelve aside, he said to them, Behold,
we are going up to Jerusalem, and all that hath been writ-
ten by the prophets concerning the Son of man will be ac-
32 complished. For he will be delivered up to the gentiles,
33 and will be mocked, and insulted, and spit upon; and they
will scourge him, and put him to death; and the third day
34 he will rise again. And they understood none of these
things; and the meaning of these words was hidden from
them, and they did not comprehend what was said.

Ver. 31–34. Comp. Matt. xx. 17–19; Mark x. 32–34.

* Exod. xx. 12–16.

35 And it came to pass, as he drew near to Jericho, that
a certain blind man was sitting by the way-side begging.
36 And hearing a multitude passing by, he asked what this
37 meant. And they told him that Jesus of Nazareth was
38 passing by. And he cried out, saying, Jesus, Son of Da-
39 vid, have pity on me! And they who went before sharply
bade him hold his peace. But he cried out the more,
40 Son of David, have pity on me! And Jesus stopped, and
ordered him to be brought to him. And when he had
41 come near, he asked him, What dost thou wish me to do
42 for thee? And he said, Lord, to restore my sight. And
Jesus said to him, Receive thy sight; thy faith hath saved
43 thee. And immediately he received his sight, and followed
him, giving glory to God; and all the people on seeing it
gave praise to God.

XIX. And he entered and was passing through Jericho.
2 And lo! a man named Zacchæus; and he was a chief
3 publican, and he was rich. And he sought to see Jesus,
what sort of man he was; and he could not on account
4 of the multitude; because he was small of stature. And he
ran on before, and climbed up a sycamore-tree to see him;
5 for he was to pass that way. And when Jesus came to
the place, he looked up, and said to him, Zacchæus, make
haste and come down; for to-day I must abide at thy
6 house. And he made haste and came down, and received
7 him joyfully. And when they saw it, they all murmured,
8 saying, He hath gone in to be the guest of a sinner. And
Zacchæus stood up, and said to the Lord, Behold, Lord, the
half of my goods I give to the poor; and if I have taken
anything from any one by false representation, I restore
9 him four-fold. And Jesus said to him, This day hath sal-
vation come to this house, inasmuch as he also is a son

Ver. 35–43. Comp. Matt. xx. 29–34; Mark x. 46–52.

10 of Abraham; for the Son of man came to seek and to save
that which was lost.

11 And while they were hearing these things, he pro-
ceeded and spoke a parable, because he was near to
Jerusalem, and they thought that the kingdom of God
12 would immediately appear. He said therefore, A certain
nobleman went into a far country to receive for himself
13 a kingdom, and to return. And he called his ten ser-
vants, and gave them ten pounds, and said to them, Trade
14 with these, till I come. But his citizens hated him, and
sent an embassy after him, saying, We will not have this
15 man to reign over us. And it came to pass, when he
had returned, having received the kingdom, that he com-
manded these servants to whom he had given the money
to be called to him, that he might know what each had
16 gained by trading. And the first came, saying, Lord, thy
17 pound hath gained ten pounds. And he said to him, Well
done, good servant! because thou hast been faithful in a
18 very little, have authority over ten cities. And the second
came, saying, Lord, thy pound hath gained five pounds.
19 And he said also to this servant, And be thou over five
20 cities. And another came, saying, Lord, behold thy
21 pound, which I have kept laid up in a napkin. For I
feared thee, because thou art a harsh man; thou takest
up what thou didst not lay down, and reapest what thou
22 didst not sow. He saith to him, Out of thy mouth will I
judge thee, wicked servant! thou knewest that I was a
harsh man, taking up what I laid not down, and reaping
23 what I did not sow; why then didst thou not put my
money into a bank? Then I at my coming might have
24 received it back with interest. And he said to them that
stood by, Take from him the pound, and give it to him

Chap. XIX. 10 See Matt. xviii. 11.
Ver. 11–27. See Matt. xxv. 14–30.

25 that hath the ten pounds. (And they said to him, He
26 hath ten pounds, Lord.) I say to you, that to every one
who hath, will be given; but from him that hath not,
27 even what he hath will be taken away. But as for those
enemies of mine, who would not that I should reign over
them, bring them here, and slay them before me.

28 And when he had thus spoken, he went forward, going
29 up to Jerusalem. And it came to pass, as he drew near to
Bethphage and Bethany, at the mount called the Mount
30 of Olives, he sent two of his disciples, saying, Go to the
village over against us; on entering which ye will find a
colt tied, whereon no man ever sat; and loose, and bring
31 it. And if any one ask you, Why are ye loosing it? ye
32 shall say thus, The Lord hath need of it. And they
who were sent went and found just as he told them.
33 And as they were loosing the colt, its owners said to
34 them, Why are ye loosing the colt? And they said, The
35 Lord hath need of it. And they brought it to Jesus; and
having thrown their garments on the colt, they set Jesus
36 thereon. And as he went on, they spread their garments
in the road.

37 And as he was drawing near, just at the descent of
the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice
38 for all the miracles which they had seen; saying, Blessed
be the King in the name of the Lord! Peace in heaven,
39 and glory in the highest heavens! And some of the
Pharisees from among the multitude said to him, Teacher,
40 rebuke thy disciples. And he answering said, I tell you,
that if these are silent, the stones will cry out.

41 And when he came near, as he beheld the city, he wept
42 over it, saying, If thou hadst known, even thou, and that
in this thy day, the things that concern thy peace! but

Ver. 28–44. Comp. Matt. xxi. 1–11; Mark xi. 1–11; John xii. 12–19.

43 now they are hidden from thine eyes. For the days will
come upon thee, when thine enemies will cast up a mound
about thee, and compass thee round, and shut thee in on
44 every side, and will level thee with the ground, and thy
children within thee; and they will not leave in thee
one stone upon another; because thou knewest not the
time of thy visitation.

45 And entering the temple, he began to cast out those
46 who sold, saying to them, It is written, "And my house
shall be a house of prayer;* but ye have made it a den of
robbers."†

47 And he was teaching daily in the temple; but the
chief priests, and the scribes, and the leading men of the
48 people sought to destroy him. And they could not find
an opportunity of doing any thing; for all the people
hung upon him, listening.

XX. And it came to pass, on one of those days, as he
was teaching the people in the temple, and publishing
the good tidings, that the priests and the scribes with the
2 elders came upon him, and spoke to him, saying, Tell us,
by what authority doest thou these things? Or who is he
3 that gave thee this authority? And he answering said
to them, I also will ask you a question; and tell me:
4 The baptism of John, was it from heaven, or from men?
5 And they reasoned among themselves, saying, If we say,
From heaven, he will say, Why did ye not believe him?
6 But if we say, From men, all the people will stone us;
7 for they are persuaded that John was a prophet. And
they answered, that they did not know whence it was.
8 And Jesus said to them, Neither do I tell you by what
authority I do these things.

Ver. 45–48. Comp. Matt. xxi. 12, 13; Mark xi. 15–18; John ii. 13–17.
Chap. XX. 1–19. Comp. Matt. xxi. 23–46; Mark xi 27–xii. 12.

* Isa. lvi. 7.

† See Jer. vii. 11.

9 And he began to speak to the people this parable:
A man planted a vineyard, and let it out to husband-
10 men, and went abroad for a long time. And at the
season he sent a servant to the husbandmen, that they
should give him of the fruit of the vineyard; but the
husbandmen beat him, and sent him away empty-handed.
11 And he sent still another servant; and they beat him
also, and treated him shamefully, and sent him away
12 empty-handed. And he went on to send a third; and
13 they wounded him also, and cast him out. And the
lord of the vineyard said, What shall I do? I will
send my beloved son; perhaps they will respect him.
14 But when the husbandmen saw him, they reasoned
among themselves, saying, This is the heir; let us kill
15 him, that the inheritance may become ours. So they
cast him out of the vineyard, and killed him. What
16 then will the lord of the vineyard do to them? He
will come and destroy these husbandmen, and will give
the vineyard to others. And when they heard this,
17 they said, God forbid! But he, looking upon them,
said, What then is this which is written, "The stone
which the builders rejected, the same hath become the
18 corner-stone"?* Every one who falleth upon that stone
will be broken; but on whomever it falleth, it will grind
him to powder.

19 And the scribes and the chief priests sought to lay
hands on him in that hour, but they feared the people;
for they knew that he spoke this parable against them.

20 And they kept watch on him, and sent forth spies feign-
ing themselves to be righteous men, that they might take
hold of his words, in order to deliver him up to the civil
21 power and to the authority of the governor. And they

Ver. 20–26. Comp. Matt. xxii. 15–22; Mark xii. 12–17.

* Ps. cxviii. 22.

asked him, saying, Teacher, we know that thou sayest and
teachest rightly, and hast no regard to the person of men,
22 but teachest the way of God truly. Is it lawful for us to
23 give tribute to Cæsar, or not? But perceiving their crafti-
24 ness, he said to them, Show me a denāry. Whose image
and inscription hath it? And they answered and said,
25 Cæsar's And he said to them, Render then to Cæsar
the things that are Cæsar's, and to God the things
26 that are God's. And they could not take hold of his
words before the people; and marvelling at his answer,
they held their peace.

27 Then some of the Sadducees, who deny that there is a
28 resurrection, came to him, and asked him, saying, Teacher,
Moses wrote to us, "If a man's brother die, having a
wife, and the same die without children, his brother shall
29 take his wife, and raise up seed to his brother."* Now
there were seven brothers; and the first took a wife
30 31 and died childless. And the second and the third took
her; and in like manner also the seven left no children,
32 33 and died. At last the woman also died. In the resurrec-
tion then, of which of them is the woman the wife? for
34 the seven had her for a wife. And Jesus said to them,
The sons of this world marry, and are given in marriage;
35 but they who have been accounted worthy to obtain that
world, and the resurrection from the dead, neither marry,
36 nor are given in marriage; for they cannot die any more;
for they are like the angels, and are sons of God, being
37 sons of the resurrection. But that the dead are raised,
even Moses hath shown at the Bush, when he calleth the
Lord the God of Abraham, and the God of Isaac, and the
38 God of Jacob.† Now he is not a God of the dead, but
39 of the living; for all live to him. Then some of the

Ver. 27–40. Comp. Matt. xxii. 23–33; Mark xii. 18–27.

* See Deut. xxv. 5, 6. † Exod. iii. 6.

scribes answering, said, Teacher, thou hast well said.
40 For they dared no longer to ask him any question.
41 And he said to them, How is it that men say that the
42 Christ is David's son? For David himself saith in the
book of Psalms, "The Lord said to my lord, Sit thou
43 on my right hand, till I make thine enemies thy foot-
44 stool."* David then calleth him lord; and how is he
his son?

45 And in the hearing of all the people he said to his
46 disciples, Beware of the scribes, who like to walk about
in long robes, and love salutations in the markets, and
the chief seats in the synagogues, and the first places
47 at feasts; who devour widows' houses, and for a pretence
make long prayers. These will receive a far greater condemnation.

XXI. And he looked up and saw the rich men casting
2 their gifts into the treasury. And he saw also a certain
3 poor widow casting in thither two mites. And he said,
In truth I say to you, that this poor widow hath cast
4 in more than they all. For all these out of their abundance
cast in to the offerings; but she out of her penury
cast in all the living that she had.

5 And as some were saying of the temple, that it was
adorned with goodly stones, and sacred gifts, he said,
6 As for these things which ye behold, the days will come,
in which there will not be left here one stone upon an-
7 other, that will not be thrown down. And they asked
him, saying, Teacher, when then will these things be?
and what will be the sign when these things are about

Ver. 41–44. Comp. Matt. xxii. 41–46; Mark xii. 35–37.
Ver. 45–47. Comp. Matt. xxiii.; Mark xii. 38–40.
Chap. XXI. 1–4. Comp. Mark xii. 41–44.
Ver. 5–36. Comp. Matt. xxiv.; Mark xiii.

* Ps. cx. 1.

8 to come to pass? And he said, Take heed that ye be not
deceived. For many will come in my name, saying, I am
9 He, and the time is at hand. Go not after them. And
when ye hear of wars and tumults, be not terrified; for
these things must first come to pass; but not immediately is the end.

10 Then he said to them, Nation will rise against nation,
11 and kingdom against kingdom; and there will be great
earthquakes, and in divers places famines and pestilences;
and there will be fearful sights and great signs from
12 heaven. But before all these things they will lay their
hands on you and persecute you, delivering you up to
synagogues, and into prisons, and bringing you before
13 kings and governors on account of my name. It will
turn out to you an opportunity for bearing testimony.
14 Settle it therefore in your hearts not to meditate be-
15 forehand what ye shall answer. For I will give you a
mouth and wisdom, which all your adversaries will not
be able to withstand or gainsay.

16 And ye will be delivered up both by parents and
brothers and kinsmen and friends; and some of you will
17 they put to death. And ye will be hated by all on ac-
18 count of my name. But not a hair of your head will be
19 lost. By your constancy secure your lives.

20 But when ye see Jerusalem encompassed by armies,
21 then know that her desolation is at hand. Then let those
who are in Judæa flee to the mountains; and let those who
are within the city go out of it, and let not those in the
22 open country enter it. For these are days of vengeance,
23 that all things which are written may be fulfilled. But
woe to the women with child, and to those having chil-

Ver. 12–19. See Matt. x. 17–22.

Ver. 21. — *within the city;* i.e. in Jerusalem. — *open country;* i.e. as distinguished from the city.

dren at the breast, in those days! For there will be
great distress in the land, and wrath upon this people;
24 and they will fall by the edge of the sword, and will be
led away captive into all the nations; and Jerusalem
will be trodden down by the gentiles, until the times of
the gentiles are fulfilled.

25 And there will be signs in the sun and moon and
stars; and on the earth distress of nations, in perplexity
26 at the roaring of the sea and waves; men's hearts failing
them from fear, and from looking for those things which
are coming on the world; for the powers of the heavens
27 will be shaken. And then will they see the Son of man
28 coming in a cloud with power and great glory. And when
these things begin to come to pass, look up, and lift up your
heads; for your redemption draweth nigh.

29 And he spoke to them a parable: Behold the fig-tree
30 and all the trees; when they have already shot forth,
ye see it, and know of yourselves that summer is now
31 nigh at hand. So also, when ye see these things coming
to pass, know ye that the kingdom of God is nigh at
32 hand. Truly do I say to you, that this generation will
33 not pass away, till all shall have taken place. Heaven
and earth will pass away, but my words will not pass
away.

34 But take heed to yourselves, lest at any time your
hearts be weighed down with surfeiting and drunkenness
and worldly cares, and that day come upon you unawares.
35 For as a snare will it come on all that dwell on the face
36 of the whole earth. But watch at all times, and pray that
ye may be able to escape all the things that are about
to come to pass, and to stand before the Son of man.

37 And during the daytime he was teaching in the temple;
but at night he went out, and lodged in the mount called
38 the Mount of Olives. And all the people came early
in the morning to him in the temple, to hear him.

XXII. Now the feast of unleavened bread, which is called
2 the passover, was drawing near; and the chief priests and
the scribes were seeking how they might kill him; for
3 they feared the people. And Satan entered into Judas
called Iscariot, who was of the number of the twelve.
4 And he went away, and consulted with the chief priests
5 and captains, how he might deliver him up to them. And
they were glad, and covenanted to give him money.
6 And he agreed with them, and sought a good opportunity
to deliver him up to them in the absence of the multitude.

7 Then came the day of unleavened bread, when the pass-
8 over must be killed; and he sent Peter and John, saying,
Go and make ready for us the passover, that we may eat
9 it. And they said to him, Where wilt thou that we make
10 it ready? And he said to them, Lo! when ye have en-
tered the city, there will meet you a man bearing a pitcher
of water; follow him into the house where he goeth in;
11 and ye shall say to the master of the house, The Teacher
saith to thee, Where is the guest-chamber, where I may eat
12 the passover with my disciples? And he will show you a
13 large upper room furnished; there make ready. And they
went and found as he had said to them; and they made
ready the passover.

14 And when the hour had come, he placed himself at table,
15 and the apostles with him. And he said to them, Earnestly
have I desired to eat this passover with you, before I suf-
16 fer. For I say to you, that I shall eat it no more, until it
17 be fulfilled in the kingdom of God. And he took a cup,
and gave thanks, and said, Take this, and divide it among

Chap. XXII. 1, 2. Comp. Matt. xxvi. 1–5; Mark xiv. 1, 2.

Ver. 3–6. Comp. Matt. xxvi. 14–16; Mark xiv. 10, 11.

Ver. 4. — *captains;* i.e. officers commanding the Levitical guard of the temple. Comp. ver. 52.

Ver. 7–38. Comp. Matt. xxvi. 17–29; Mark xiv. 12–25; John xiii.

18 yourselves. For I say to you, that I shall not drink henceforth of the fruit of the vine, until the kingdom of God shall have come.

19 And he took a loaf, and gave thanks, and broke it, and gave it to them, saying, This is my body, which is given
20 for you; this do in remembrance of me. And in like manner he took the cup after supper, saying, This cup is the new covenant in my blood, which is about to be shed for you.

21 But lo! the hand of him that betrayeth me is with me
22 on the table. For the Son of man indeed goeth away, as it hath been determined; but woe to that man by whom
23 he is betrayed! And they began to inquire among themselves, which of them it was that was about to do this.

24 And there arose also a contention among them, which
25 of them should be accounted the greatest. And he said to them, The kings of the nations rule as lords over them, and they who exercise authority over them are called bene-
26 factors. But it is not to be so with you; but let the greatest among you be as the youngest; and he that is chief,
27 as he that serveth. For which is greater? he who reclineth at the table, or he who serveth? Is not he that reclineth at the table? But I am in the midst of you as he
28 who serveth. Ye however are they who have continued
29 steadfastly with me in my trials. And I appoint to you
30 a kingdom, as my Father appointed to me; that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel.

31 Simon, Simon, lo! Satan hath asked for you, that he
32 may sift you as wheat. But I have prayed for thee, that thy faith fail not. And do thou, when thou hast returned
33 to me, strengthen thy brethren. And he said to him, Lord, I am ready to go with thee both to prison and to
34 death. And he said, I tell thee, Peter, a cock will not

crow this day, till thou hast thrice denied that thou knowest me.

35 And he said to them, When I sent you without purse,
or bag, or sandals, were ye in need of anything? And
36 they said, Of nothing. Then he said to them, But now,
he that hath a purse, let him take it, and likewise a bag;
and he that hath not, let him sell his garment, and buy a
37 sword. For I say to you, that this which is written must
be accomplished in me: "And he was reckoned among
transgressors."* For that which concerneth me also hath
38 an end. And they said, Lord, behold, here are two swords.
And he said to them, It is enough!

39 And going out, he went, as he was wont, to the Mount
40 of Olives; and the disciples followed him. And when he
was at the place, he said to them, Pray that ye may not
41 enter into temptation. And he withdrew from them about
42 a stone's throw; and kneeling down he prayed, saying,
Father, if thou art willing to remove this cup from me —
43 yet not my will, but thine be done! And there appeared
44 to him an angel from heaven, strengthening him. And
being in an agony, he prayed more earnestly. And his
sweat was as it were great drops of blood falling to the
45 ground. And rising up from prayer, he came to the dis-
46 ciples, and found them sleeping for sorrow, and said to
them, Why sleep ye? Rise, and pray that ye may not
enter into temptation.

47 While he was yet speaking, lo! a multitude, and he that
was called Judas, one of the twelve, was at the head
48 of them; and he drew near to Jesus to kiss him. But
Jesus said to him, Judas, dost thou betray the Son of man
49 with a kiss? And they who were about him, seeing what
would follow, said, Lord, shall we smite with the sword?

Ver. 39–53. Comp. Matt. xxvi. 30–56; Mark xiv. 26–52; John xviii. 1–11.

* Isa. liii. 12.

50 And one of them smote the servant of the high-priest,
51 and cut off his right ear. But Jesus answering said, Per-
52 mit thus far; and touched his ear, and healed him. Then
Jesus said to the chief priests and captains of the temple
and elders who had come to him, Ye have come out as
53 against a robber, with swords and clubs; when I was daily
with you in the temple, ye did not put forth your hands
against me; but this is your hour, and the power of dark-
ness.

54 And they seized him, and led him away, and brought
him into the house of the high-priest. And Peter followed
afar off.

55 And when they had kindled a fire in the midst of the
court, and had sat down together, Peter sat down among
56 them. But a certain maid-servant saw him sitting at the
fire, and steadily looking at him said, This man also was
57 with him. And he denied him, saying, Woman, I do not
know him.

58 And after a little while another saw him, and said, Thou
also art one of them. And Peter said, Man, I am not.

59 And in about one hour's time, another confidently af-
firmed, saying, In truth this man also was with him; for
60 he is a Galilæan. And Peter said, Man, I know not what
thou sayest. And immediately, while he was yet speaking,
61 a cock crew. And the Lord turned and looked upon Pe-
ter; and Peter remembered the word of the Lord, that he
had said to him, Before a cock crows this day, thou wilt
62 thrice deny me. And he went out, and wept bitterly.

63 And the men that held Jesus mocked him, and beat
64 him; and having blindfolded him, they asked him, saying,
65 Prophesy, who is it that struck thee? And many other
things did they scoffingly say against him.

Ver. 54–71. Comp. Matt. xxvi. 57–75; Mark xiv. 53–72; John xviii 12–27. Ver. 64. —*prophesy;* i.e. tell by Divine inspiration.

66 And when it was day, the elders of the people, both
chief priests and scribes, came together, and brought him
67 before their council, saying, If thou art the Christ, tell us.
And he said to them, If I tell you, ye will not believe;
68 69 and if I ask, ye will not answer. But from this time the
Son of man will sit on the right hand of the power of
70 God. Then they all said, Art thou then the Son of God?
71 And he said to them, Ye say what is true; for I am. And
they said, What further need have we of testimony? For
we have ourselves heard from his own mouth.

XXIII. And the whole assemblage of them arose, and carried
2 him before Pilate. And they began to accuse him,
saying, We found this man perverting our nation, and forbidding
to give tribute to Cæsar, and saying that he himself
3 is the Christ, the king. And Pilate asked him, saying, Art
thou the king of the Jews? And he answering said to him,
4 I am. And Pilate said to the chief priests and the crowd,
5 I find nothing criminal in this man. But they were the
more violent, saying, He stirreth up the people, teaching
throughout all Judæa, beginning from Galilee, even to this
6 place. And when Pilate heard this, he asked whether the
7 man was a Galilæan. And on learning that he belonged
to Herod's jurisdiction, he sent him to Herod, who was
himself also at Jerusalem at this time.

8 Now Herod, when he saw Jesus, was very glad; for he
had been wishing to see him for a long time, because he
had heard about him; and he hoped to see some sign
9 wrought by him. And he put many questions to him;
10 but he gave him no answer. And the chief priests and
11 scribes stood vehemently accusing him. And Herod also

Chap. XXIII. 1–25. Comp. Matt. xxvii. 1–26; Mark xv. 1–15; John xviii. 28–40.

Ver. 2. — *is the Christ, the king.* More closely, *is Christ, king;* or, *is king, the Christ.*

with his guard of soldiers set him at nought and mocked
him, and having arrayed him in a gorgeous robe, sent him
12 back to Pilate. And Herod and Pilate on that day became friends with each other; for they had before been
at enmity.

13 And Pilate, when he had called together the chief
14 priests and the rulers and the people, said to them, Ye
have brought to me this man, as one that perverteth the
people; and behold, I have examined him before you, and
have found nothing in this man to sustain the charges
15 which ye bring against him. No, nor yet Herod; for he
hath sent him back to us; and lo! nothing deserving death
16 hath been done by him. I will therefore chastise, and re-
17 lease him. Now it was necessary for him to release to
18 them one at the feast. And they cried out all at once,
saying, Away with this man, and release to us Barabbas;
19 who, for a certain sedition made in the city, and for mur-
20 der, had been cast into prison. But Pilate again spoke
21 to them, wishing to release Jesus. But they cried out,
22 saying, Crucify, crucify him! And he said to them the
third time, Why, what evil hath this man done? I have
found him guilty of nothing deserving death; I will there-
23 fore chastise, and release him. But they were urgent with
loud voices, demanding that he should be crucified; and
24 their voices prevailed. And Pilate gave sentence that
25 what they demanded should be done. And he released
him who for sedition and murder had been cast into
prison, whom they asked for; but Jesus he delivered up
to their will.

26 And when they had led him away, they laid hold on
one Simon a Cyrenæan, coming out of the country, and
laid on him the cross, that he might bear it after Jesus.

Ver. 17. This verse is bracketed by Tischendorf, as of doubtful genuineness.

Ver. 26–49. Comp. Matt. xxvii. 27–56; Mark xv. 16–41; John xix. 1–30.

27 And there followed him a great multitude of the people,
and of women who were bewailing and lamenting him.
28 But Jesus turning to them said, Daughters of Jerusalem,
weep not for me; but weep for yourselves, and for your
29 children. For lo! the days are coming, in which they will
say, Blessed are the barren, and the wombs that never
30 bore, and the breasts that never gave nourishment. Then
will they begin to say to the mountains, Fall on us; and
31 to the hills, Cover us.* For if they do these things in the
green tree, what will be done in the dry?

32 And two others, who were malefactors, were led with
33 him to be put to death. And when they had come to
the place which is called the Skull, they there crucified
him, and the malefactors; one on the right hand, and the
34 other on the left. And Jesus said, Father, forgive them!
for they know not what they do. And they divided his
garments, casting lots.

35 And the people stood looking on; and the rulers sneered,
saying, Others he saved; let him save himself, if this is the
36 Christ of God, the chosen one. And the soldiers also came
up to him and made sport of him, offering him vinegar,
37 and saying, If thou art the king of the Jews, save thyself.
38 There was also an inscription over him: "This is the
king of the Jews."

39 And one of the crucified malefactors railed at him, say-
40 ing, Art thou not the Christ? save thyself and us. But
the other answering said, rebuking him, Dost not thou fear
41 God, since thou art in the same condemnation? And we
indeed justly; for we are receiving the due reward of our
42 deeds; but this man hath done nothing amiss. And he
said, Jesus, remember me when thou comest in thy king-
43 dom. And he said to him, Truly do I say to thee, To-day
shalt thou be with me in Paradise.

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* See Hos. x. 8.

44 And it was now about the sixth hour, and there was
45 darkness over the whole land until the ninth hour, the
sun having failed; and the veil of the temple was rent in
46 two. And Jesus cried with a loud voice, and said, Father,
into thy hands I commend my spirit!* And having said
this, he expired.

47 And the centurion, seeing what was done, gave glory to
48 God, saying, Surely this was a righteous man. And all
the multitudes that had come together to that sight, when
they had seen the things which were done, returned, beat-
49 ing their breasts. And all his acquaintances stood at a
distance, and women that came with him from Galilee,
beholding these things.

50 And lo! a man named Joseph, of Arimathæa, a city of
the Jews, being a councillor, and a good and righteous
51 man, who was not consenting to their purpose and deed,
52 and was waiting for the kingdom of God, — this man
53 went to Pilate, and asked for the body of Jesus. And
he took it down, and wrapped it in linen, and laid it in a
tomb that was hewn out of the rock; wherein no one had
54 yet lain. And it was the day of preparation, and the sab-
bath was now coming on.

55 And the women also, who had come with him from
Galilee, followed after, and saw the tomb, and how his
56 body was laid. And they returned, and prepared spices
and ointments; and on the sabbath they rested, according
to the commandment.

XXIV. Now on the first day of the week, very early in the
morning, they came to the tomb, bringing the spices which

Ver. 44. — *the whole land.* Otherwise, *the whole earth.*

Ver 50-56. Comp. Matt. xxvii. 57-61; Mark xv. 42-47; John xix. 38-42.

Chap. XXIV. 1-11. Comp. Matt. xxviii. 1-8; Mark xvi. 1-8; John xx. 1, 2.

* See Ps. xxxi. 5.

2 they had prepared. And they found the stone rolled away
3 from the tomb; and on entering they found not the body
4 of the Lord Jesus. And it came to pass, as they were
much perplexed about this, lo! two men stood by them
5 in glittering apparel; and when they were terrified, and
bowed their faces to the earth, the men said to them,
6 Why seek ye the living among the dead? He is not
here, but hath risen. Remember how he spoke to you
7 while yet in Galilee, saying, The Son of man must be
delivered up into the hands of sinners, and be crucified, and
8 rise again on the third day. And they remembered his
9 words. And returning from the tomb, they told all
10 these things to the eleven, and to all the rest. It was
Mary the Magdalene, and Joanna, and Mary the mother
of James; and the other women with them told these
11 things to the apostles. And these words seemed to them
as an idle tale, and they did not believe them.

13 And lo! two of them were going the same day to a
village called Emmaus, distant a hundred and sixty fur-
14 longs from Jerusalem. And they were conversing to-
gether about all those things which had taken place.
15 And it came to pass, while they were conversing and
reasoning, that Jesus himself drew near, and went with
16 them. But their eyes were restrained from knowing
17 him. And he said to them, What discourse is this which
ye have one with another, as ye are walking? And they
18 stood sad. And one, whose name was Cleopas, answering
said to him, Art thou the only sojourner in Jerusalem that
doth not know the things which have come to pass there
19 in these days? And he said to them, What things?
And they said to him, The things relating to Jesus the

Ver. 12. *But Peter arose and ran to the tomb, and stooping down he saw nothing but the linen cloths lying there, and returned home wondering at what had taken place.* This verse, which is omitted by Tischendorf, is found in many manuscripts. Comp. John xx. 3–10.

Ver. 13–35. Comp. Mark xvi. 12; 13.

Nazarene, who was a prophet mighty in word and deed
20 before God and all the people; and how the chief priests
and our rulers delivered him up to be condemned to
21 death, and crucified him. But we are hoping that it is
he who is to redeem Israel; moreover, besides all this, it
22 is the third day since these things were done. And furthermore
certain women of our company have amazed us;
23 for going early to the tomb, they did not find his body,
and came, saying that they had even seen a vision of
24 angels, who said that he was alive. And some of those
who were with us went to the tomb, and found it to be
as the women had said; but him they saw not.

25 And he said to them, O dull of apprehension, and slow
of heart to believe all that the Prophets have spoken!
26 Was it not necessary that the Christ should suffer these
27 things, and enter into his glory? And beginning with
Moses and all the Prophets he explained to them in
all the Scriptures the things concerning himself.

28 And they drew near to the village whither they were
going; and he made as though he would go further.
29 But they constrained him, saying, Abide with us, for it
is towards evening, and the day is now far spent. And
30 he went in to stay with them. And it came to pass, as
he was at table with them, that he took the bread, and
31 blessed it, and broke and gave it to them. And their
eyes were opened, and they knew him; and he vanished
32 out of their sight. And they said one to another, Did
not our hearts burn within us while he talked with us
on the way, while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem;
and they found the eleven and those who were
34 with them gathered together, saying, The Lord hath risen

Ver. 21. — *we are hoping*, &c. Many ancient manuscripts and nearly all the other ancient authorities, read, *we were hoping*, &c.

35 indeed, and hath appeared to Simon. And they told what
had happened on the way, and how he became known to
them in the breaking of the bread.

36 And while they were thus speaking, he himself stood in
37 the midst of them. But they were terrified and affrighted,
38 and supposed that they beheld a spirit. And he said to
them, Why are ye troubled? and why do doubts arise in
39 your hearts? See my hands and my feet, that it is I myself.
Handle me, and see; for a spirit hath not flesh and
41 bones, as ye see me have. And while they still disbelieved
for joy, and wondered, he said to them, Have ye
42 anything here to eat? And they gave him a piece of a
43 broiled fish. And he took and ate it before them.

44 And he said to them, These are my words which I spoke
to you, while I was yet with you, that all things must
be fulfilled which are written in the Law of Moses, and
45 the Prophets, and the Psalms, concerning me. Then he
opened their understanding, that they might understand
46 the Scriptures. And he said to them, Thus it is written,
that the Christ should suffer, and should rise from the dead
47 on the third day, and that repentance for the remission of
sins should be preached in his name among all the nations,
48 beginning at Jerusalem. Ye are witnesses of these things.
49 And I send forth upon you that which hath been promised
by my Father; but do ye tarry in the city, until ye
are endued with power from on high.

50 And he led them out as far as to Bethany; and he
51 lifted up his hands and blessed them. And it came to
pass, while he blessed them, that he parted from them.
52 53 And they returned to Jerusalem with great joy, and
were continually in the temple, praising God.

Ver. 36–49. Comp. Mark xvi. 14–18; John xx. 19–23; Acts i. 3–8.
Ver. 50–53. Comp. Mark xvi. 19, 20; Acts i. 9–12.

ACCORDING TO JOHN.

I. In the beginning was the Word, and the Word was with
2 God, and the Word was God. The same was in the be-
3 ginning with God. All things were made through him;
and without him was nothing made that hath been made.
4 5 In him is life; and the life was the light of men. And the
light hath been shining in the darkness; and the darkness
received it not.

6 There was a man, sent from God, whose name was
7 John. He came as a witness, to bear witness of the
8 light, that through him all might believe. He was not
9 the light, but came to bear witness of the light. The
true light, which enlighteneth every man, was coming
10 into the world. He was in the world, and the world
was made through him, and the world knew him not.
11 12 He came to his own, and his own received him not. But
as many as received him, to them he gave power to be-
come children of God,—to those who believed in his
13 name; who were born, not of blood, nor of the will of
the flesh, nor of the will of man, but of God.

Ver. 3. — *through him.* Otherwise, *through it;* the Greek pronoun in its relation to the Word in this prologue being, in itself considered, ambiguous.

Ver. 5. — *the light hath been shining,* &c. i.e. Ever since the first sin of man, the light of the Word has been present in the world to dispel its darkness by the communication of some ideas concerning God and the true way of serving him, both to every man by inward inspiration and the works of nature and providence, and also by patriarchs and prophets; and lastly by Christ, in whom the Word became flesh, and by the apostles who followed him.

14 And the Word became flesh, and dwelt among us, full
of grace and truth; and we beheld his glory, a glory as
15 of an only begotten of a father. John beareth witness of
him, and crieth, saying, This was he of whom I said, He
that cometh after me hath gone before me; for he was
16 before me. For out of his fulness have we all received,
17 and grace upon grace. For the Law was given through
18 Moses; grace and truth came through Jesus Christ. No
one hath ever seen God; the only begotten God, who is
in the bosom of the Father, he hath made him known.

19 And this is the witness of John, when the Jews sent
priests and Levites from Jerusalem, to ask him, Who art
20 thou? And he declared, and did not deny; and he de-
21 clared, I am not the Christ. And they asked him, What
then? Art thou Elijah? And he said, I am not. Art
22 thou the prophet? And he answered, No. They said
therefore to him, Who art thou? that we may give an
answer to those who sent us; what sayest thou of thy-
23 self? He said, I am "a voice of one crying aloud in the
wilderness, Make straight the way of the Lord,"* as said
24 Isaiah the prophet. And they were sent from the Phari-
25 sees; and they asked him and said to him, Why then dost
thou baptize, if thou art not the Christ, nor Elijah, nor
26 the prophet? John answered them, saying, I baptize in
water. There standeth one among you whom ye know
27 not, he who cometh after me, the latchet of whose sandal

Ver. 14. — *dwelt;* literally, *tabernacled.* — *glory as of an only begotten of a father.* Here the comparison is not with other sons, but with the abstract idea of sonship. In the Word become flesh, the Son of God, was seen a glory such as it was fit and natural that an only begotten son should have.

Ver. 15. — *hath gone;* literally, *hath become.*

Ver. 18. — *only begotten God.* In many ancient manuscripts, and most of the ancient versions, including the two oldest, *only begotten Son.* [Tischendorf in his eighth edition (1868) has adopted the reading *Son.* — A.]

Ver. 19–34. See Matt. iii. 1–17; Mark i. 1–11; Luke iii. 1–22.

* Isa. xl. 3.

28 I am not worthy to loose. These things took place in
Bethany beyond the Jordan, where John was baptizing.

29 The next day he seeth Jesus coming to him, and saith,
Behold, the Lamb of God, who taketh away the sin of
30 the world! This is he of whom I said, After me cometh
a man, who hath gone before me; for he was before
31 me. And I knew him not; but that he might be made
manifest to Israel, therefore I came baptizing in water.
32 And John bore witness, saying, I have seen the Spirit
descending as a dove from heaven, and it abode upon him.
33 And I knew him not; but he who sent me to baptize in
water, the same said to me, Upon whom thou shalt see the
Spirit descending and abiding on him, he it is that bap-
34 tizeth in the Holy Spirit. And I have seen and have
borne witness, that this is the Son of God.

35 On the morrow John was again standing, and two of his
36 disciples; and looking upon Jesus as he was walking, he
37 saith, Behold, the Lamb of God! The two disciples heard
38 him speaking, and they followed Jesus. Jesus turning and
seeing them following, saith to them, What seek ye? And
they said to him, Rabbi, (that is to say, when interpreted,
39 Teacher,) where dost thou dwell? He saith to them, Come,
and ye shall see. They came therefore and saw where he
dwelt; and they abode with him that day. It was about
the tenth hour.

40 One of the two who heard what John said, and fol-
41 lowed him, was Andrew, Simon Peter's brother. He first
findeth his own brother Simon, and saith to him, We
have found the Messiah; (which is, when interpreted, the
42 Christ.) He brought him to Jesus. Jesus looking upon
him said, Thou art Simon, the son of John; thou shalt
be called Cephas; (which signifieth Peter, that is, Rock.)

43 On the morrow he determined to go forth into Gali-
lee, and findeth Philip. And Jesus saith to him, Follow
44 me. Now Philip was of Bethsaida, the city of Andrew

45 and Peter. Philip findeth Nathanael, and saith to him,
We have found him of whom Moses in the Law, and
the Prophets wrote, Jesus, the son of Joseph, who is of
46 Nazareth. And Nathanael said to him, Can any good
thing come out of Nazareth? Philip saith to him, Come
47 and see. Jesus saw Nathanael coming to him, and saith
of him, Behold an Israelite indeed, in whom is no guile.
48 Nathanael saith to him, Whence dost thou know me?
Jesus answered and said to him, Before Philip called
thee, when thou wast under the fig-tree, I saw thee.
49 Nathanael answered him, Rabbi, thou art the Son of
50 God, thou art the king of Israel. Jesus answered and
said to him, Because I said to thee, I saw thee under
the fig-tree, dost thou believe? Thou shalt see greater
51 things than these. And he saith to him, Truly, truly do
I say to you, Ye will see heaven opened, and the angels
of God ascending and descending upon the Son of man.

II. And on the third day there was a marriage-feast in
Cana of Galilee; and the mother of Jesus was there.
2 And both Jesus and his disciples were invited to the
3 feast. And they had no wine, because the wine of the
feast had failed. Then the mother of Jesus saith to
4 him, There is no wine. Jesus saith to her, Woman, what
5 have I to do with thee? My hour is not yet come. His
mother saith to the servants, Whatever he saith to you,
6 do it. Now there were set there six water-pots of stone,
in conformity with the Jews' custom of purifying, contain-
7 ing two or three firkins apiece. Jesus saith to them, Fill
the water-pots with water. And they filled them up to the
8 brim. And he saith to them, Draw out now, and bear it
9 to the master of the feast. And they bore it. But when

Chap. II. 6. — *two or three firkins;* i.e. from eighteen to twenty-seven gallons.

the master of the feast tasted the water that had been made wine, not knowing whence it was, — but the servants who
10 drew the water knew, — he called the bridegroom and said to him, Every man setteth on the good wine first, and when men have drunk freely, that which is worse.
11 Thou hast kept the good wine until now. This beginning of the signs Jesus made in Cana of Galilee, and manifested his glory; and his disciples believed in him.

12 After this he went down to Capernaum, he and his mother, and his brothers, and his disciples; and they abode there not many days.

13 And the passover of the Jews was near; and Jesus
14 went up to Jerusalem. And he found in the temple those who sold oxen, and sheep, and doves, and the
15 money-changers sitting. And having made a scourge of cords, he drove them all out of the temple, both the sheep and the oxen; and poured out the money of the
16 exchangers, and overthrew the tables; and said to those who sold the doves, Take these things hence; make not
17 my Father's house a house of merchandise. His disciples remembered that it was written, "Zeal for thy
18 house will consume me."* The Jews therefore answered and said to him, What sign dost thou show us, seeing thou
19 doest these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty-six years was this temple in
21 building; and wilt thou raise it up in three days? But
22 he spoke of the temple of his body. When therefore he had risen from the dead, his disciples remembered that he had said this; and they believed the Scripture, and the word which Jesus had spoken.

23 And when he was in Jerusalem at the passover, at the

Ver. 13–17. Matt. xxi. 12, 13; Mark xi. 15–17; Luke xix. 45, 46.

* Ps. lxix. 9.

feast, many believed in his name, when they saw his signs
24 which he wrought. But Jesus did not trust himself to
25 them, because he knew all men; and had no need that
any one should testify concerning man; for he himself
knew what was in man.

III. And there was a man of the Pharisees, named Nicodemus,
2 a ruler of the Jews. This man came to him by night,
and said to him, Rabbi, we know that thou hast come as a
teacher from God; for no one can do these signs which
3 thou doest, unless God be with him. Jesus answered and
said to him, Truly, truly do I say to thee, Unless a man
4 be born again, he cannot see the kingdom of God. Nicodemus
saith to him, How can a man be born when he is
old? Can he enter his mother's womb a second time, and
5 be born? Jesus answered, Truly, truly do I say to thee,
Unless a man be born of water and of the Spirit, he cannot
6 enter the kingdom of heaven. That which is born of
the flesh, is flesh; and that which is born of the Spirit,
7 is spirit. Marvel not that I said to thee, Ye must be born
8 again. The wind bloweth where it will; and thou hearest
the sound thereof, but knowest not whence it cometh,
and whither it goeth: so is every one that is born of the
9 Spirit. Nicodemus answered and said to him, How can
10 these things be? Jesus answered and said to him, Art
thou the teacher of Israel, and understandest not these
11 things? Truly, truly do I say to thee, We speak that
which we know, and testify that which we have seen;
12 and ye receive not our testimony. If I have told you
earthly things, and ye believe not, how will ye believe
13 if I tell you heavenly things? And no one hath ascended
into heaven, but he who came down from heaven, even
14 the Son of man. And as Moses lifted up the serpent in

Ver. 3. — *born again.* Possibly, *born from above.*

Ver. 13. Many manuscripts add the words, *who is in heaven.*

the wilderness, so must the Son of man be lifted up;
15 that every one who believeth in him may have everlasting life.

16 For God so loved the world, that he gave the only begotten Son, that every one who believeth in him may not
17 perish, but may have everlasting life. For God sent not the Son into the world to condemn the world, but that
18 through him the world might be saved. He that believeth in him is not condemned; he that believeth not hath already been condemned, because he hath not believed in
19 the name of the only begotten Son of God. And this is the condemnation, that the light hath come into the world, and men loved the darkness rather than the light; for
20 their deeds were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his deeds
21 should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things Jesus and his disciples came into the land of Judæa; and there he remained with them,
23 and baptized. And John also was baptizing in Ænon, near Salim, because there was much water there; and
24 they came, and were baptized. For John was not yet
25 thrown into prison. Then there arose a question on the part of John's disciples with a Jew about purifying.
26 And they came to John, and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizeth, and all men are
27 going to him. John answered and said, A man can re-
28 ceive nothing, unless it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the
29 Christ, but that I was sent before that man. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy

30 then hath become full. He must increase, but I must
31 decrease. He that cometh from above is above all. He
that is from the earth is earthly, and speaketh earthly
32 things; he that cometh from heaven testifieth what he
hath seen and heard; and no one receiveth his testi-
33 mony. He that hath received his testimony hath set his
34 seal that God is true. For he whom God sent speak-
eth the words of God; for he giveth not the Spirit by
35 measure. The Father loveth the Son, and hath given all
36 things into his hand. He that believeth in the Son hath
everlasting life; and he that disobeyeth the Son shall not
see life, but the wrath of God abideth on him.

IV. When therefore Jesus knew that the Pharisees had
heard that Jesus made and baptized more disciples than
2 John, (though Jesus himself did not baptize, but his dis-
3 4 ciples,) he left Judæa, and went again to Galilee. And he
5 must necessarily pass through Samaria. He cometh there-
fore to a city of Samaria, called Sychar, near the piece of
6 land which Jacob gave to his son Joseph. And Jacob's
well was there. Jesus therefore, being wearied with the
journey, was sitting thus by the well. It was about the
sixth hour.

7 There cometh a woman of Samaria to draw water.
8 Jesus saith to her, Give me to drink. For his disciples
9 had gone away into the city to buy food. The Samari-
tan woman saith to him, How is it that thou, who
art a Jew, askest drink of me, who am a Samaritan
woman? For Jews have no dealings with Samaritans.
10 Jesus answered and said to her, If thou hadst known

Ver. 31. Literally, *He that is from the earth is from the earth, and speaketh from the earth.*

Ver. 9. *For Jews,* &c. This sentence is bracketed by Tischendorf, as of doubtful genuineness.

the gift of God, and who it is that saith to thee, Give
me to drink, thou wouldst have asked of him, and he
11 would have given thee living water. The woman saith
to him, Sir, thou hast nothing to draw with, and the
12 well is deep. Whence hast thou the living water? Art
thou greater than our father Jacob, who gave us the
well, and drank thereof himself, and his sons, and his
13 cattle? Jesus answered and said to her, Every one that
14 drinketh of this water, will thirst again; but whoever
drinketh of the water that I will give him, will never
thirst; but the water that I will give him will become
within him a well of water springing up to everlasting
15 life. The woman saith to him, Sir, give me this water,
16 that I may not thirst, nor come hither to draw. He saith
17 to her, Go, call thy husband, and come hither. The woman answered, I have no husband. Jesus saith to her,
18 Thou saidst well, that thou hast no husband. For thou
hast had five husbands; and he whom thou now hast is
19 not thy husband; in this thou hast spoken truly. The
woman saith to him, Sir, I perceive that thou art a
20 prophet. Our fathers worshipped on this mountain; and
ye say, that in Jerusalem is the place where men ought
21 to worship. Jesus saith to her, Believe me, woman, the
hour is coming, when ye shall neither on this mountain,
22 nor in Jerusalem, worship the Father. Ye worship that
which ye know not; we worship that which we know;
23 for salvation is from the Jews. But the hour is coming,
and now is, when the true worshippers will worship the
Father in spirit and in truth; for such worshippers the
24 Father seeketh. God is a spirit; and they who worship
must worship in spirit and in truth.

25 The woman saith to him, I know that Messiah cometh
(who is called Christ); when he hath come, he will tell
26 us all things. Jesus saith to her, I who speak to thee
27 am he. And upon this his disciples came, and marvelled

that he was talking with a woman. Yet no one said, What
28 dost thou seek? or, Why dost thou talk with her? The
woman then left her water-pot, and went away into the
29 city, and saith to the men, Come, see a man who told
me all things which I have done. Is this the Christ?
30 They went out of the city, and came to him.

31 In the mean while the disciples asked him, saying,
32 Rabbi, eat. But he said to them, I have food to eat
33 that ye know not of. The disciples therefore said to
one another, Hath any one brought him anything to eat?
34 Jesus saith to them, My food is to do the will of him
35 that sent me, and to finish his work. Do ye not say,
There are yet four months, and the harvest cometh?
Lo! I say to you, lift up your eyes, and look on the
36 fields, that they are white for harvest. Already is the
reaper receiving wages, and gathering fruit unto ever-
lasting life; that both the sower and the reaper may
37 rejoice together. And herein is fulfilled the true say-
38 ing, One soweth, and another reapeth. I have sent you
to reap that whereon ye have not labored. Others have
labored, and ye have entered into their labor.

39 And many of the Samaritans of that city believed
in him because of the words of the woman, who testified,
40 He told me all things which I have done. When therefore
the Samaritans came to him, they besought him to remain
41 with them; and he remained there two days. And many
42 more believed on account of his word; and said to the
woman, No longer do we believe on account of what
thou hast told us; for we have ourselves heard him, and
know that this is in truth the Saviour of the world.

43 And after the two days he went from that place into
44 Galilee. For Jesus himself testified, that a prophet hath
45 no honor in his own country. When therefore he came
into Galilee, the Galilæans received him, having seen all
that he did in Jerusalem at the feast; for they also went

46 to the feast. So he came again into Cana of Galilee,
where he made the water wine.

And there was a certain nobleman, whose son was
47 sick, at Capernaum. He, having heard that Jesus had
come out of Judæa into Galilee, went to him, and asked
him to go down and heal his son; for he was at the
48 point of death. Then Jesus said to him, Unless ye see
49 signs and wonders, ye will not believe. The nobleman
50 saith to him, Sir, come down before my child die. Je-
sus saith to him, Go; thy son liveth. The man believed
the word that Jesus spoke to him, and went away.
51 And as he was now going down, the servants met him,
52 and brought word that his child was living. Then he in-
quired of them the hour when he began to mend. And
they said to him, Yesterday at the seventh hour the fever
53 left him. So the father knew that it was in the same
hour in which Jesus said to him, Thy son is living. And
54 he himself believed, and his whole house. This again,
a second sign, Jesus wrought, when he had come out
of Judæa into Galilee.

V. After these things there was the feast of the Jews, and
2 Jesus went up to Jerusalem. Now there is at Jerusalem,
by the sheep-gate, a pool, which is called in Hebrew
3 Bethzatha, having five porches. In these were lying a
5 multitude of diseased persons, blind, lame, withered. And
a certain man was there, who had had his infirmity thirty-
6 eight years. Jesus saw this man lying there, and knowing
that he had been for a long time diseased, saith to him,
7 Dost thou wish to be made well? The diseased man
answered him, Sir, I have no man, when the water is
troubled, to put me into the pool; but while I am coming,
8 another goeth down before me. Jesus saith to him, Rise,
9 take up thy bed, and walk. And immediately the man
was made well, and took up his bed, and walked.

10 And that day was the sabbath. The Jews therefore
said to him that was cured, It is the sabbath; and it is
11 not lawful for thee to take up the bed. He answered
them, He that made me well, the same said to me,
12 Take up thy bed, and walk. They asked him, Who is
13 the man that said to thee, Take up, and walk? But the
diseased man knew not who it was; for Jesus had withdrawn
14 himself, there being a crowd in the place. Afterwards
Jesus found him in the temple, and said to him,
Behold, thou art made well; sin no more, lest something
15 worse befall thee. The man went away, and told the Jews
16 that it was Jesus who had made him well. And on this
account the Jews persecuted Jesus, because he did these
17 things on the sabbath. But he answered them, My Father
18 is working up to this time, and I work. On this account
the Jews sought the more to kill him, because he not
only broke the sabbath, but also said that God was his
19 own Father, making himself equal with God. Then
answered Jesus and said to them, Truly, truly do I say
to you, The Son can do nothing of himself, but what
he seeth the Father doing; for whatever He doeth, these
20 things the Son also doeth in like manner; for the Father
loveth the Son, and showeth him all things which he himself
doeth; and greater works than these will he show him,
21 so that ye will wonder. For as the Father raiseth up the
dead, and giveth them life, so the Son also giveth life to
22 whom he will. For neither doth the Father judge any
23 one, but hath committed all judgment to the Son; that
all may honor the Son, as they honor the Father. He
that honoreth not the Son, honoreth not the Father, who
sent him.

24 Truly, truly do I say to you, He that heareth my word,
and believeth him that sent me, hath everlasting life, and
cometh not into condemnation, but hath passed out of
25 death into life. Truly, truly do I say to you, The hour

is coming and now is, when the dead will hear the
voice of the Son of God; and they that hear will live.
26 For as the Father hath life in himself, so did he give
27 to the Son also to have life in himself. And he gave
him authority to execute judgment, because he is a son
28 of man. Marvel not at this; for the hour is coming, in
29 which all that are in the tombs will hear his voice, and
will come forth, they that have done good, to a resurrection of life; they that have done evil, to a resurrection of condemnation.

30 I can of myself do nothing. As I hear, I judge; and
my judgment is just, because I seek not my own will,
but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.
32 There is another who beareth witness of me; and ye
know that the witness which he witnesseth of me is true.
33 Ye have sent to John, and he hath borne witness to the
34 truth. But the testimony which I receive is not from
man; but these things I say, that ye may be saved.
35 He was the burning and shining lamp: and ye were
36 willing for a season to rejoice in his light. But the
testimony which I have, is greater than that of John;
for the works which the Father hath given me to perform, the works themselves which I do, bear witness of
37 me, that the Father hath sent me. And the Father
who sent me, he hath borne witness of me. Ye have
neither heard his voice at any time, nor seen his form.
38 And ye have not his word abiding in you; for whom
he sent, him ye believe not.

39 Ye search the Scriptures, because ye yourselves think
that in them ye have everlasting life; and it is they
40 which testify of me; and ye are not willing to come
41 to me, that ye may have life. I receive not honor from
42 men; but I know you, that ye have not the love of God
43 in you. I have come in my Father's name, and ye

receive me not; if another come in his own name, him
44 ye will receive. How can ye believe while ye receive
honor from one another, and seek not the honor that is
45 from him who alone is God? Do not think that I shall
accuse you to the Father; there is one that accuseth you,
46 even Moses, in whom ye have placed your hope. For
if ye believed Moses, ye would believe me; for he wrote
47 of me. But if ye do not believe his writings, how will
ye believe my words?

VI. After these things Jesus went away across the lake
2 of Galilee, that of Tiberias. And a great multitude
followed him, because they saw the signs which he
3 wrought on the diseased. And Jesus went up into the
4 mountain, and sat there with his disciples. And the pass-
5 over, the feast of the Jews, was near. Jesus then lifting
up his eyes, and seeing that a great crowd was coming
to him, saith to Philip, Whence are we to buy bread, that
6 these may eat? But this he said to try him; for he
7 himself knew what he was going to do. Philip answered
him, Two hundred denāries' worth of bread is not suffi-
8 cient for them, that each one may take a little. One of
his disciples, Andrew, Simon Peter's brother, saith to him,
9 There is a lad here, who hath five barley-loaves, and two
10 small fishes; but what are they among so many? Jesus
said, Make the men lie down. Now there was much grass
in the place. So the men lay down, in number about five
11 thousand. Jesus then took the loaves, and having given
thanks, distributed to those that were lying down; in like
12 manner also of the fishes, as much as they desired. And
when they were filled, he saith to his disciples, Gather up
the fragments that remain over, that nothing may be lost.
13 So they gathered them up, and filled twelve baskets with

Ver. 1–13. Comp. Matt. xiv. 13–21; Mark vi. 30–44; Luke ix. 10–17.

the fragments of the five barley-loaves, which remained
over and above to those that had eaten.

14 The men therefore seeing the sign which he wrought,
said, This is truly the prophet that was to come into the
15 world. Jesus therefore, knowing that they were about to
come and take him by force to make him a king, withdrew
again to the mountain alone.

16 But when evening came, his disciples went down to the
17 lake, and having gone on board a boat, were going over
the lake to Capernaum. And darkness had overtaken
18 them, and Jesus had not yet come to them. And as a
19 strong wind was blowing, the waves ran high. When
therefore they had rowed about twenty-five or thirty
furlongs, they saw Jesus walking on the lake, and drawing
20 near the boat; and they were afraid. But he saith to
21 them, It is I, be not afraid. Then they were willing to
receive him into the boat; and immediately the boat was
at the land whither they were going.

22 The day following, the multitude which stood on the
other side of the lake having seen that there was no
other boat there but one, and that Jesus did not go
with his disciples into the boat, but that his disciples
23 went away alone, (but there came other boats from Tiberias
near the place where they ate the bread, when
24 the Lord had given thanks;) when therefore the multitude
saw that Jesus was not there nor his disciples,
they went on board the boats, and came to Capernaum,
seeking Jesus.

25 And having found him on the other side of the lake,
they said to him, Rabbi, when didst thou come hither?
26 Jesus answered them and said, Truly, truly do I say to
you, Ye seek me, not because ye saw signs, but because
27 ye ate of the loaves, and were filled. Labor not for the

Ver. 16–21. Comp. Matt. xiv. 22–33; Mark vi. 45–52.

food that perisheth, but for the food that endureth to
everlasting life, which the Son of man giveth to you;
28 for on him hath the Father set his seal, even God. Then
they said to him, What are we to do, that we may work
29 the works of God? Jesus answered and said to them,
This is the work of God, that ye believe in him whom
30 he sent. They said therefore to him, What sign doest
thou, that we may see, and believe thee? What dost
31 thou work? Our fathers ate the manna in the wilderness,
as it is written, "He gave them bread from heaven to
32 eat."* Jesus therefore said to them, Truly, truly do I
say to you, Moses hath not given you the bread from
heaven; but my Father is giving you the true bread
33 from heaven. For the bread of God is that which is
coming down from heaven, and giving life to the world.

34 They said therefore to him, Lord, evermore give us this
35 bread. Jesus therefore said to them, I am the bread of
life; he that cometh to me will not hunger; and he that
36 believeth in me will never thirst. But I said to you,
37 that ye have even seen, and do not believe. All that the
Father giveth me will come to me; and him that cometh
38 to me I will in no wise cast out; for I have come down
from heaven, not to do my own will, but the will of him
39 that sent me. And this is the will of him that sent me,
that of all which he hath given me I should lose nothing,
40 but should raise it up in the last day. For this is the
will of my Father, that every one who looketh on the
Son and believeth in him, shall have everlasting life; and
I will raise him up in the last day.

41 The Jews therefore murmured about him, because he
said, I am the bread which came down from heaven;
42 and they said, Is not this Jesus, the son of Joseph, one
whose father and mother we know? How is it then that
43 this man saith, I have come down from heaven? Jesus

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* Ps. lxxviii. 24.

therefore answered and said to them, Murmur not among
44 yourselves. No one can come to me, unless the Father,
who sent me, draw him: and I will raise him up in the
45 last day. It is written in the prophets, "And they shall
all be taught of God."* Every one that hath heard the
46 Father, and hath learnt from him, cometh to me. Not
that any one hath seen the Father, but he who is from
47 God; he hath seen the Father. Truly, truly do I say to
48 you, He that believeth hath everlasting life. I am the
49 bread of life. Your fathers ate the manna in the wilder-
50 ness, and died. This is the bread which is coming down
51 from heaven, that one may eat of it and not die. I am the
living bread which came down from heaven; if any one
eat of my bread, he will live for ever. Yea, and the bread
which I will give for the life of the world is my flesh.

52 The Jews therefore contended with one another, saying,
53 How can this man give us his flesh to eat? Jesus there-
fore said to them, Truly, truly do I say to you, Unless ye
eat the flesh of the Son of man and drink his blood, ye
54 have no life in you. He that eateth my flesh and drink-
eth my blood hath everlasting life; and I will raise him
55 up in the last day. For my flesh is true food, and my
56 blood is true drink. He that eateth my flesh and drink-
57 eth my blood dwelleth in me, and I in him. As the liv-
ing Father sent me, and I live by reason of the Father;
so he that eateth me, he also shall live by reason of me.
58 This is the bread which came down from heaven; not as
the fathers ate, and died; he that eateth this bread will
59 live for ever. These things he said in a synagogue, while
teaching in Capernaum.

60 Many therefore of his disciples, when they heard this,
61 said, This teaching is hard; who can listen to it? Jesus
therefore knew within himself that his disciples were

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* Isa. liv. 13.

murmuring about this, and said to them, Doth this offend
62 you? What then if ye behold the Son of man ascending
63 where he was before? It is the spirit which maketh
alive; the flesh profiteth nothing. The words which I
64 have spoken to you are spirit, and are life. But there
are some of you who do not believe. For Jesus knew
from the beginning who they were that did not believe,
65 and who it was that would betray him. And he said,
For this cause I have told you, that no one can come to
me, unless it hath been given him from the Father.

66 From this time many of his disciples went back, and
67 walked no more with him. Jesus therefore said to the
68 twelve, Do ye also wish to go away? Simon Peter
answered him, Lord, to whom shall we go? Thou hast
69 words of everlasting life; and we have believed and
70 known, that thou art the Holy One of God. Jesus answered them, Did not I choose you twelve? and one of
71 you is a devil! He spoke of Judas, the son of Simon
Iscariot; for it was he that was about to betray him,
being one of the twelve.

VII. After these things Jesus walked in Galilee; for he
would not walk in Judæa, because the Jews sought to kill
2 him. Now the feast of the Jews, the feast of tabernacles,
3 was at hand. His brothers therefore said to him, Depart
hence, and go into Judæa, that thy disciples also may
4 see thy works which thou art doing. For no one doeth
anything in secret, and yet himself seeketh to be known
openly. If thou doest these things, manifest thyself to
5 the world. For even his brothers did not believe in him.
6 Jesus saith to them, My time is not yet come; but your
7 time is always ready. The world cannot hate you; but
me it hateth, because I testify of it, that its works are
8 evil. Go ye up to the feast; I go not up to this feast;
for my time is not yet fully come.

9 Having said these things, he remained in Galilee. But
10 when his brothers had gone up to the feast, then he also
11 went up, not openly, but as it were in secret. The Jews
therefore sought him at the feast, and said, Where is that
12 man? And there was much debating among the multitude
concerning him. Some said, He is a good man; others
13 said, Nay, but he deceiveth the multitude. No one, however, spoke openly of him, for fear of the Jews.

14 But when it was now the midst of the feast, Jesus
15 went up into the temple and taught. The Jews therefore
marvelled, saying, How knoweth this man letters, having
16 never learned? Jesus therefore answered them, and said,
17 My teaching is not mine, but his that sent me. If any
one is desirous to do his will, he will know concerning the
teaching, whether it is from God, or whether I speak from
18 myself. He that speaketh from himself seeketh his own
glory; but he that seeketh the glory of him that sent
19 him, he is true, and in him is no unrighteousness. Hath
not Moses given you the Law? and none of you keepeth
20 the Law! Why do ye seek to kill me? The multitude
answered, Thou hast a demon! Who seeketh to kill thee?
21 Jesus answered and said to them, I have done one good
22 work, and ye are all wondering. Moses hath given you
circumcision, (not that it is from Moses, but from the
23 fathers;) and ye on the sabbath circumcise a man. If a
man receive circumcision on the sabbath, that the law of
Moses may not be broken, are ye angry at me, because I
have restored soundness to the whole body of a man on
24 the sabbath? Judge not according to the appearance, but
judge righteous judgment.

25 Then some of the men of Jerusalem said, Is not this he
26 whom they seek to kill? and see! he speaketh boldly, and

Ver. 12. — *debating.* The Greek, for which we have no exactly corresponding word, seems to indicate that it was in a low voice.

they say nothing to him. Have the rulers discovered cer-
27 tainly that this man is the Christ? Still, as to this man,
we know whence he is; but when the Christ cometh, no
one knoweth whence he is.

28 Jesus therefore cried aloud, teaching in the temple and
saying, Ye both know me, and ye know whence I am;
and I have not come of myself, but there is in truth one
29 who sent me, whom ye know not. I know him, because
I am from him, and he hath sent me.

30 Therefore they sought to take him; but no one laid
31 hands on him, because his hour had not yet come. But
of the multitude many believed in him, and said, When
the Christ cometh, will he do more signs than these
32 which this man doeth? The Pharisees heard the multi-
tude thus debating concerning him; and the chief priests
and the Pharisees sent officers to seize him.

33 Jesus therefore said, Yet a little while I am with you,
34 and then I go to him that sent me. Ye will seek me and
35 not find me; and where I am, ye cannot come. The Jews
therefore said among themselves, Whither will this man
go, that we shall not find him? Will he go to the dis-
36 persed among the Greeks, and teach the Greeks? What
meaneth this which he said, Ye will seek me, and not find
me; and where I am, ye cannot come?

37 On the last day, which is the great day, of the feast,
Jesus stood and cried aloud, saying, If any one thirst, let
38 him come to me, and drink. He that believeth in me,
from within him, as the Scripture hath said, will flow
39 rivers of living water. But this he said of the Spirit,
which those that believed in him were to receive; for
the Spirit was not yet, because Jesus was not yet glori-
40 fied. Some of the multitude therefore, when they heard
41 these words, said, This is in truth the prophet. Others
said, This is the Christ. Others said, Doth the Christ
42 then come from Galilee? Hath not the Scripture said,

that the Christ cometh from the seed of David, and from
43 Bethlehem, the town where David was? So there was
44 a division among the multitude because of him. And
some of them wished to seize him; but no one laid hands
on him.

45 The officers therefore came to the chief priests and
Pharisees, who said to them, Why did ye not bring him?
46 The officers answered, Never man spoke like this man.
47 The Pharisees answered them, Have ye also been de-
48 ceived? Hath any one of the rulers believed in him?
49 or of the Pharisees? but this multitude that know not
50 the Law are accursed. Nicodemus saith to them, being
51 one of them, Doth our law judge a man, unless it first
52 hear from him, and know what he doeth? They answered and said to him, Art thou too from Galilee?
Search and see that no prophet ariseth from Galilee.

Chap. VII. 53–VIII. 12. — This passage is omitted as ungenuine by Tischendorf and most critical editors of the Greek Testament. It is found in some manuscripts, but not in the most ancient. It is, however, very generally regarded as a genuine relic of the teaching of Christ, though not forming a part of the fourth Gospel. I give it in the text of Tregelles, omitting the words which he incloses in brackets. Tregelles, however, does not suppose it to be genuine.

53 1 *And they went each to his house; but Jesus went to the mount of Olives.*
2 *And early in the morning he came again to the temple, and all the people*
3 *were coming to him. And he sat down and taught them. And the scribes*
and the Pharisees bring to him a woman taken in adultery; and having
4 *set her in the midst, they say to him, Teacher, this woman was taken in*
5 *adultery, in the very act. Now in the Law Moses commanded us to stone*
6 *such persons; what then dost thou say? But this they said to try him, that*
they might be able to accuse him. But Jesus stooped down, and with his
7 *finger wrote on the ground. But when they continued asking him, he*
lifted himself up, and said to them, Let him that is without sin among
8 *you first cast a stone at her. And again he stooped down, and wrote on*
9 *the ground. And when they heard this, they went out one by one, beginning with the oldest; and Jesus was left alone, and the woman who was in*
10 *the midst. And Jesus lifted himself up and said to her, Woman, where are*
11 *they? Did no one condemn thee? And she said, No one, Lord. And Jesus*
said, Neither do I condemn thee; go, and sin no more.

VIII.
12 Again therefore Jesus spoke to them, saying, I am the
light of the world; he that followeth me shall not walk in
13 the darkness, but shall have the light of life. The Phari-
sees therefore said to him, Thou bearest witness of thy-
14 self; thy witness is not true. Jesus answered and said to
them, Though I bear witness of myself, my witness is true;
for I know whence I came, and whither I go; ye know not
15 whence I come, or whither I go. Ye judge according to the
16 flesh; I judge no one. But even if I myself should judge,
my judgment is true, because I am not alone, but I and
17 he who sent me. Moreover, it is written in your law, that
18 the witness of two men is true.[*] I am one who bear wit-
ness of myself, and the Father who sent me beareth witness
19 of me. They said therefore to him, Where is thy Father?
Jesus answered, Ye know neither me, nor my Father. If
20 ye knew me, ye would know my Father also. These words
he spoke in the treasury, while teaching in the temple; and
no one laid hands on him, because his hour had not yet
come.

21 Again therefore he said to them, I go away, and ye will
seek me, and will die in your sin. Whither I go, ye can-
22 not come. The Jews therefore said, Will he kill himself,
23 that he saith, Whither I go, ye cannot come? And he said
to them, Ye are from beneath, I am from above; ye are
24 of this world, I am not of this world. Therefore I said to
you, that ye will die in your sins; for unless ye believe
25 that I am He, ye will die in your sins. They said there-
fore to him, Who art thou? Jesus said to them, In the
26 first place, I am just that which I speak to you. I have
many things to say, and to judge, concerning you; but he

Ver. 25. The meaning seems to be, that they might judge what he was from his discourses. He was to be known by his teaching, rather than by a mere name.

[*] Deut. xix. 15.

who sent me is true; and I speak to the world what I
27 heard from him. They understood not that he spoke to
28 them of the Father. Jesus therefore said, When ye have
lifted up the Son of man, then ye will know that I am
He, and do nothing of myself, but speak these things as
29 the Father taught me. And he that sent me is with me;
he hath not left me alone, for I always do the things that
please him.

30 31 As he spoke these words, many believed in him. Jesus
therefore said to those Jews who believed in him, If ye
32 continue in my word, ye are truly my disciples; and ye
will know the truth, and the truth will make you free.
33 They answered him, We are Abraham's offspring, and have
never been in bondage to any one; how sayest thou, Ye
34 will be made free? Jesus answered them, Truly, truly do
I say to you, Every one that committeth sin is a bond-
35 servant of sin. And the bond-servant abideth not in the
36 house for ever; the son abideth for ever. If therefore the
37 Son make you free, ye will be free indeed. I know that
ye are Abraham's offspring; but ye seek to kill me, be-
38 cause my word is not received within you. I speak what
I have seen with the Father; and ye accordingly do what
39 ye have seen with your father. They answered and said
to him, Abraham is our father. Jesus saith to them, If
ye were Abraham's children, ye would do the works of
40 Abraham. But now ye seek to kill me, a man that
hath spoken to you the truth, which I heard from God;
41 this did not Abraham. Ye do the works of your father.
They said to him, We were not born of fornication; we
42 have one Father, God. Jesus said to them, If God were
your Father, ye would love me; for from God I pro-
ceeded forth and am come; neither came I of myself, but
43 he sent me. Why do ye not understand my language?

Ver. 38. — *with your father;* literally, *with the father.* This last would imply an ironical allusion to Satan.

44 It is because ye cannot listen to my word. Ye are of
your father the Devil, and what your father desireth ye
are ready to do. He was a murderer from the beginning; and he abideth not in the truth, because there is
no truth in him. When he speaketh a lie, he speaketh
from his own nature; for he is a liar, and the father of
45 it. But because I speak the truth, ye believe me not.
46 Which of you convicteth me of sin? If I speak truth,
47 why do ye not believe me? He that is of God heareth
God's words; for this cause ye do not hear, because ye
48 are not of God. The Jews answered and said to him, Say
we not well, that thou art a Samaritan, and hast a demon?
49 mon? Jesus answered, I have not a demon, but I honor
50 my Father, and ye dishonor me. But I seek not my own
51 glory; there is one that seeketh and judgeth. Truly, truly
do I say to you, If any one keep my word, he will never
52 see death. The Jews said to him, Now we know that
thou hast a demon. Abraham died, and the prophets; and
thou sayest, If any one keep my word, he will never taste
53 of death. Art thou greater than our father Abraham, who
died? The prophets also died. Whom dost thou make
54 thyself? Jesus answered, If I glorify myself, my glory is
nothing. It is my Father that glorifieth me, of whom ye
55 say, He is our God: yet ye know him not; but I know
him. And if I should say, I know him not, I should be a
56 liar like you. But I know him, and keep his word. Your
father Abraham exulted that he might see my day; and
57 he saw it, and was glad. The Jews therefore said to him,
Thou art not yet fifty years old, and hast thou seen Abraham?
58 ham? Jesus said to them, Truly, truly do I say to you,
From before Abraham was, I have been.

59 They therefore took up stones to throw at him; but
Jesus concealed himself, and went out of the temple.

Ver. 58. — *I have been.* Otherwise, *I have been He.* Otherwise, *I am.*

IX. And as he was passing along, he saw a man who had
2 been blind from his birth. And his disciples asked him,
saying, Rabbi, who sinned, this man, or his parents, that
3 he was born blind? Jesus answered, Neither did this man
sin, nor his parents; but that the works of God might be
4 made manifest in him. We must work the works of him
that sent me, while it is day; the night is coming, when
5 no one can work. As long as I am in the world, I am the
light of the world.

6 Having thus spoken, he spat on the ground, and made
clay with the spittle, and anointed his eyes with the clay,
7 and said to him, Go, wash in the pool of Siloam; (which
is, when translated, Sent.) He went away therefore, and
washed, and came seeing.

8 The neighbors therefore, and they who before had
seen him as a beggar, said, Is not this he that sits and
9 begs? Some said, This is he. Others said, No, but he
10 is like him. He said, I am he. They said therefore to
11 him, How then were thine eyes opened? He answered,
The man who is called Jesus made clay and anointed
my eyes, and said to me, Go to Siloam, and wash. I
12 went therefore and washed, and received sight. And
they said to him, Where is that man? He saith, I do
not know.

13 They bring to the Pharisees him who had once been
14 blind. And the day on which Jesus made the clay and
15 opened his eyes was the sabbath. Again therefore the
Pharisees also asked him how he received his sight. He
said to them, He put clay on my eyes, and I washed
16 them, and I see. Therefore some of the Pharisees said,
This man is not from God, because he keepeth not the
sabbath. Others said, How can a man that is a sinner
do such signs? And there was a division among them.
17 They say therefore to the blind man again, What dost

thou say of him for having opened thine eyes? And
he said, He is a prophet.

18 The Jews therefore did not believe concerning him,
that he had been blind, and received his sight, until they
called the parents of him that had received his sight.
19 And they asked them, saying, Is this your son, who ye
20 say was born blind? How then doth he now see? His
parents answered and said, We know that this is our son,
21 and that he was born blind; but by what means he now
seeth, we know not; or who opened his eyes, we know
not; ask him, he is of age; he will speak for himself.
22 This his parents said, because they feared the Jews.
For the Jews had already agreed, that if any one should
acknowledge him as the Christ, he should be put out of
23 the synagogue. Therefore his parents said, He is of age;
ask him.

24 They therefore called a second time the man that
had been blind, and said to him, Give glory to God;
25 we know that this man is a sinner. He therefore answered, Whether he is a sinner, I know not; one thing I
26 know, that, whereas I was blind, now I see. They said
to him, What did he do to thee? How did he open
27 thine eyes? He answered them, I have already told
you, and ye did not hear; why would ye hear it again?
28 Are ye also inclined to become his disciples? They reviled him, and said, Thou art his disciple; but we are
29 disciples of Moses. We know that God hath spoken
to Moses; but as for this man, we know not whence
30 he is. The man answered and said to them, Why, herein
is a marvellous thing, that ye know not whence he is, and
31 yet he opened my eyes. We know that God heareth not
sinners; but if any one is a worshipper of God, and

Ver. 24. — *Give glory to God.* This seems to be a form of adjuration, denoting here, that the blind man ought to confess the truth, that a sabbath-breaker could not have restored his sight. See Joshua vii. 19.

32 doeth his will, him he heareth. Since the world began,
it was never heard that any one opened the eyes of a
33 man born blind. If this man were not from God, he
34 could do nothing. They answered and said to him, Thou
wast wholly born in sins, and dost thou teach us? And
they cast him out.

35 Jesus heard that they had cast him out; and he found
36 him, and said, Dost thou believe in the Son of man? He
answered and said, And who is he, Lord, that I may be-
37 lieve in him? Jesus said to him, Thou hast both seen
38 him, and it is he that talketh with thee. And he said, I
believe, Lord; and he prostrated himself before him.

39 And Jesus said, For judgment came I into this world;
that they who see not might see, and that they who see
40 might become blind. Some of the Pharisees who were
with him heard this, and said to him, Are we also blind?
41 Jesus said to them, If ye were blind, ye would not have
sin; but now ye say, We see. Your sin remaineth.

X. Truly, truly do I say to you, He that entereth not
through the door into the sheepfold, but climbeth up some
2 other way, the same is a thief and a robber; but he that
entereth through the door is the shepherd of the sheep.
3 To him the porter openeth; and the sheep hear his
voice; and his own sheep he calleth by name, and leadeth
4 them out. When he hath put forth all his own, he goeth
before them, and the sheep follow him, because they
5 know his voice. But a stranger they will not follow,
but will flee from him; because they know not the voice
of strangers.

6 This parable Jesus spoke to them; but they did not un-
derstand what the things were which he spoke to them.

7 Jesus therefore said, Truly, truly do I say to you, I am
8 the door of the sheep. All those who came are thieves
9 and robbers; but the sheep did not hear them. I am the

door; if any one enter through me, he will be saved, and
10 will go in and out, and find pasture. The thief cometh
not but to steal, and to kill, and to destroy; I came that
11 they might have life, and have abundance. I am the good
shepherd; the good shepherd giveth his life for the sheep.
12 He that is a hireling and not a shepherd, nor the owner of
the sheep, seeth the wolf coming, and leaveth the sheep,
and fleeth; and the wolf catcheth them, and scattereth
13 the sheep; because he is a hireling, and careth not for the
14 sheep. I am the good shepherd, and I know my sheep, and
15 they know me, even as the Father knoweth me, and I know
16 the Father; and I give my life for the sheep. And other
sheep I have, which are not of this fold; them also I must
bring; and they will hear my voice, and there will be one
17 flock, one shepherd. On this account the Father loveth
me, because I lay down my life, that I may take it again.
18 No one taketh it from me, but I lay it down of myself. I
have authority to lay it down, and I have authority to take
it again; this charge I received from my Father.

19 Again there arose a division among the Jews on ac-
20 count of these words. Many of them said, He hath a
21 demon, and is mad; why do ye hear him? Others said,
These are not the words of one that hath a demon. Can
a demon open the eyes of the blind?

22 And the feast of the dedication came at Jerusalem. It
23 was winter; and Jesus was walking in the temple, in
24 Solomon's porch. Then came the Jews around him, and
said to him, How long dost thou hold our minds in sus-
pense? If thou art the Christ, tell us plainly.

25 Jesus answered them, I have told you, and ye do not be-
lieve. The works that I do in my Father's name, these
26 bear witness of me. But ye do not believe, because ye
27 are not of my sheep, as I said to you. My sheep hear
28 my voice, and I know them, and they follow me; and I
give them everlasting life; and they shall never perish

29 nor shall any one tear them out of my hand. That which
my Father hath given me is greater than all; and no one
30 is able to tear [them] out of the Father's hand. I and the
Father are one.

31 32 The Jews again took up stones to stone him. Jesus answered them, Many good works have I shown you from
the Father; for which of those works do ye stone me?
33 The Jews answered him, Not for a good work do we stone
thee, but for blasphemy, and because thou, who art a man,
34 makest thyself God. Jesus answered them, Is it not writ-
35 ten in your Law, "I said, ye are gods"?* If he called
them gods, to whom the word of God came, and the Scrip-
36 ture cannot be made void, say ye of him whom the Father
sanctified, and sent into the world, Thou blasphemest, be-
37 cause I said, I am the Son of God? If I do not the works
38 of my Father, believe me not. But if I do them, though
ye believe not me, believe the works; that ye may learn
and know that the Father is in me, and I in the Father.

39 They sought therefore to seize him; and he went forth
out of their hands.

40 And he went away again beyond the Jordan, to the
place where John was at first baptizing; and there he
41 abode. And many came to him, and said, John indeed
wrought no sign; but everything that John said of this
42 man was true. And many believed in him there.

XI. But there was a certain man sick, Lazarus of Bethany,
2 the town of Mary and her sister Martha. It was the Mary
who anointed the Lord with ointment, and wiped his feet
3 with her hair, whose brother Lazarus was sick. The sis-
ters therefore sent to him, saying, Lord, behold, he whom

Ver. 29. — *is greater than all;* i.e. is safe beyond the reach of any force which can be arrayed against it. The other reading, however, *My Father, who hath given them to me*, &c., has many manuscripts in its favor.

* Ps. lxxxii. 6.

4 thou lovest is sick. And Jesus hearing this said, This sickness
is not unto death, but for the glory of God, that the
Son of God may be glorified through it.

5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When therefore he heard that he was sick, he remained in
7 the place where he was two days. Then after this he saith
8 to the disciples, Let us go into Judæa again. The disciples
say to him, Rabbi, the Jews but just now were seeking to
9 stone thee, and goest thou thither again? Jesus answered,
Are there not twelve hours in the day? If a man walk in
the day, he stumbleth not, because he seeth the light of
10 this world; but if a man walk in the night, he stumbleth;
11 because the light is not in him. This he spoke, and afterwards
said to them, Our friend Lazarus hath fallen asleep;
12 but I go that I may awake him out of sleep. The disciples
therefore said to him, Lord, if he hath fallen asleep,
13 he will recover. But Jesus had spoken of his death; but
they thought that he spoke of the taking of rest in sleep.
14 Then therefore Jesus said to them plainly: Lazarus is dead.
15 And I am glad for your sakes that I was not there; that
16 ye may believe; but let us go to him. Then said Thomas,
who was called Didymus, to his fellow-disciples, Let us also
go, that we may die with him.

17 Having come, therefore, Jesus found that he had been
18 four days in the tomb. Now Bethany was near Jerusalem,
19 about fifteen furlongs off; and many of the Jews had
come to Martha and Mary, to comfort them concerning
their brother.

20 Martha therefore, as soon as she heard that Jesus was
coming, went to meet him; but Mary continued sitting in
21 the house. Then said Martha to Jesus, Lord, if thou hadst
22 been here, my brother had not died; and even now I know
that whatever thou shalt ask of God, God will give it thee.
23 24 Jesus saith to her, Thy brother will rise again. Martha
saith to him, I know that he will rise again in the resur-

25 rection at the last day. Jesus said to her, I am the res-
urrection and the life: he that believeth in me, though he
26 have died, will live; and whoever liveth and believeth in
27 me will never die. Believest thou this? She saith to him,
Yea, Lord; I believe that thou art the Christ, the Son of
God, he who was to come into the world.

28 And having said this, she went away, and called Mary
her sister secretly, saying, The Teacher is here and call-
29 eth for thee. She, when she heard this, riseth quickly
and cometh to him.

30 Now Jesus had not yet come into the town, but was
31 still in the place where Martha met him. The Jews then
who were with her in the house and comforting her, when
they saw that Mary rose up hastily and went out, followed
her, thinking that she was going to the tomb to weep there.
32 Then Mary, when she came where Jesus was, as soon as she
saw him fell down at his feet, saying to him, Lord, if thou
33 hadst been here, my brother had not died. Jesus therefore
when he saw her weeping, and the Jews also weeping who
came with her, was greatly moved in his spirit, and much
34 troubled, and said, Where have ye laid him? They say to
35 him, Lord, come and see. Jesus wept.

36 37 The Jews therefore said, See, how he loved him! But
some of them said, Could not he, who opened the eyes of
the blind man, have also caused that this man should not
38 have died? Jesus therefore, again greatly moved within
himself, cometh to the tomb. It was a cave, and a stone
39 lay against it. Jesus saith, Take away the stone. Martha,
the sister of him that was dead, saith to him, Lord, by this
time the body is offensive; for he hath been dead four days.
40 Jesus saith to her, Did I not tell thee, that if thou wouldst
41 believe, thou shouldst see the glory of God? They there-
fore took away the stone. And Jesus lifted up his eyes
to heaven, and said, Father! I thank thee that thou hast
42 heard me. Yet I knew that thou hearest me always; but

for the sake of the multitude standing around I said it,
43 that they might believe that thou didst send me. And
having thus spoken, he cried with a loud voice, Lazarus,
44 come forth! He that was dead came forth, bound hand
and foot with grave-clothes; and his face was bound about
with a napkin. Jesus saith to them, Loose him, and let
him go.

45 Many of the Jews therefore who had come to Mary, and
46 had seen what he did, believed in him. But some of them
went away to the Pharisees, and told them what Jesus had
done.

47 Therefore the chief priests and the Pharisees gathered
a council, and said, What are we to do, seeing that this
48 man worketh many signs? If we thus let him alone, all
will believe in him; and the Romans will come, and take
49 away both our place and nation. And a certain one of
them, Caiaphas, being high-priest that year, said to them,
50 Ye know nothing at all; nor do ye consider that it is expedient
for us that one man die for the people, and not
51 the whole nation perish. And this he spoke not from
himself; but being high-priest that year he prophesied
52 that Jesus was about to die for the nation; and not for
the nation only, but that he might also gather together in
one body the children of God that are scattered abroad.
53 Therefore from that day forth they consulted together to
put him to death.

54 Jesus therefore no longer walked openly among the
Jews, but departed thence to the country near the wilderness,
to a city called Ephraim, and there abode with
the disciples.

55 And the passover of the Jews was at hand; and many
went out of the country up to Jerusalem before the passover,
56 over, to purify themselves. They sought therefore for Jesus,
sus, and said one to another, as they stood in the temple,
57 What think ye? that he will not come to the feast? Now

the chief priests and the Pharisees had given orders, that, if any one knew where he was, he should give information, that they might seize him.

XII. Jesus, therefore, six days before the passover, came to
Bethany, where Lazarus was, whom Jesus raised from the
2 dead. They made therefore a supper for him there, and
Martha served; but Lazarus was one of those who reclined
3 at the table with him. Then Mary, taking a pound of ointment of pure spikenard, very costly, anointed the feet of
Jesus, and wiped his feet with her hair; and the house was
4 filled with the odor of the ointment. But Judas Iscariot,
one of his disciples, he who was about to betray him, saith,
5 Why was not this ointment sold for three hundred denā-
6 ries, and given to the poor? And this he said, not because
he cared for the poor, but because he was a thief, and kept
7 the purse, and bore what was put therein. Then said Je-
sus, Let her alone, that she may keep it until the day of
8 my burial. For the poor ye have always with you, but
me ye have not always.

9 The great multitude of the Jews therefore knew that he was there; and they came, not only on account of Jesus, but that they might see Lazarus also, whom he raised from the dead.

10 But the chief priests consulted together that they might
11 put Lazarus also to death; because on his account many of
the Jews were going away, and believing in Jesus.

12 On the next day, a great multitude that had come to
the feast, hearing that Jesus was coming to Jerusalem,
13 took branches of palm-trees, and went forth to meet him,
crying aloud, Hosanna! blessed is he who cometh in the

Chap. XII. 1–8. Comp. Matt. xxvi. 6–13; Mark xiv. 3–9.

Ver. 6. — *the purse;* more literally, perhaps, *the money-box.* — *bore;* possibly, *purloined.*

Ver. 12–19. Comp. Matt. xxi. 1–11; Mark xi. 1–11; Luke xix. 28–44.

14 name of the Lord, even the king of Israel! And Jesus,
having found a young ass, sat thereon, as it is written,
15 "Fear not, daughter of Zion! lo! thy king cometh, sitting
16 on an ass's colt."* These things his disciples did not understand at the first; but when Jesus had been glorified,
then they remembered that these things were written of
him, and that they had done these things to him.

17 The multitude therefore that was with him when he
called Lazarus out of the tomb and raised him from the
18 dead bore witness. For this cause also the multitude
met him, because they had heard that he had wrought
19 this sign. The Pharisees therefore said among themselves, Ye see that ye effect nothing; lo! the world hath
gone after him.

20 Now there were certain Greeks among those who
21 came up to worship at the feast. These came therefore
to Philip, who was of Bethsaida of Galilee, and asked
22 him, saying, Sir, we wish to see Jesus. Philip goeth
and telleth Andrew; Andrew and Philip go and tell Je-
23 sus. But Jesus answereth them, saying, The hour hath
24 come that the Son of man should be glorified. Truly,
truly do I say to you, Unless a grain of wheat fall into
the ground and die, itself abideth alone; but if it die, it
25 beareth much fruit. He that loveth his life loseth it;
and he that hateth his life in this world will keep it unto
26 everlasting life. If any one be a servant to me, let him
follow me; and where I am, there also will my servant
be; if any one serve me, the Father will honor him.
27 Now is my soul troubled; and what shall I say? Father,
save me from this hour! But for this cause I came to
28 this hour. Father, glorify thy name! Then came there
a voice from heaven: Yea, I have glorified it, and will
29 glorify it again. The multitude therefore that stood by,

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* Zech. ix. 9.

hearing this, said that it thundered. Others said, An
30 angel hath spoken to him. Jesus answered and said,
This voice hath come not for my sake, but for yours.
31 Now is the judgment of this world; now will the prince
32 of this world be cast out; and I, if I be lifted up from
33 the earth, shall draw all men to me. This he said, signifying what kind of death he was to die.

34 The multitude therefore answered him, We have heard
out of the Law that the Christ abideth for ever; how
then dost thou say that the Son of man must be lifted
35 up? Who is this Son of man? Jesus therefore said to
them, Yet a little while is the light among you. Walk
while ye have the light, that darkness may not overtake
you; and he that walketh in the darkness knoweth not
36 whither he goeth. While ye have the light, believe in
the light, that ye may become sons of light.

These things spoke Jesus, and went away, and hid
37 himself from them. But though he had wrought so
many signs before them, they did not believe in him;
38 that what was spoken by Isaiah the prophet might be
fulfilled, "Lord, who hath believed our report? and to
39 whom hath the arm of the Lord been revealed?"* For
this cause they could not believe, because Isaiah said
40 again, "He hath blinded their eyes, and hardened their
heart; lest they should see with their eyes, and understand with their heart, and turn from their ways, and I
41 should heal them."† These things said Isaiah, because
42 he saw his glory, and spoke of him. Yet even of the rulers many believed in him; but on account of the Pharisees they did not acknowledge him, lest they should be
43 put out of the synagogue; for they loved the glory that
is of men more than the glory that is of God.

44 But Jesus cried aloud, and said, He that believeth in

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* Isa. liii. 1.

† Isa. vi. 10.

45 me, believeth not in me, but in him that sent me; and he
46 that beholdeth me, beholdeth him that sent me. I have
come a light into the world, that whoever believeth in me
47 may not remain in the darkness. And if any one hear my
words, and keep them not, I do not judge him; for I came
48 not to judge the world, but to save the world. He that
rejecteth me, and receiveth not my words, hath one that
judgeth him; the word that I have spoken, that will judge
49 him in the last day. Because I have not spoken from my-
self; but the Father who sent me hath himself committed
50 to me what I should say, and what I should speak; and
I know that what he hath committed to me is everlasting
life. What I speak therefore, I speak as the Father hath
directed me.

XIII. Now before the feast of the passover, Jesus, knowing
that his hour had come that he should depart out of this
world to the Father, having loved his own who were in
2 the world, loved them unto the end. And supper being
served, — the Devil having already put it into the heart
3 of Judas Iscariot, the son of Simon, to betray him, — he,
knowing that the Father had given all things into his
hands, and that he came forth from God, and was going
4 to God, riseth from the supper, and layeth aside his gar-
5 ments, and took a towel, and girded himself. Then he
poureth water into the basin, and began to wash the dis-
ciples' feet, and to wipe them with the towel wherewith he
6 was girded. So he cometh to Simon Peter; who saith to
7 him, Lord, dost thou wash my feet? Jesus answered and
said to him, What I do thou knowest not now, but thou
8 wilt know hereafter. Peter saith to him, Thou shalt never
wash my feet. Jesus answered him, If I wash thee not,

Chap. XIII.–XVII. Comp. Matt. xxvi. 20–29; Mark xiv. 17–25; Luke xxii. 14–38.

9 thou hast no part with me. Simon Peter saith to him,
Lord, not my feet only, but also my hands and my head.
10 Jesus saith to him, He that hath bathed needeth not to
wash himself, but is wholly clean; and ye are clean, but
11 not all. For he knew who was about to betray him; for
this reason he said, Ye are not all clean.

12 So after he had washed their feet, and had taken his
garments, and placed himself again at the table, he said
13 to them, Know ye what I have done to you? Ye call me
the Teacher, and the Lord; and ye say well; for so I am.
14 If I then, the Lord and the Teacher, have washed your
15 feet, ye also ought to wash one another's feet. For I
have given you an example, that ye also should do as
16 I have done to you. Truly, truly do I say to you, A
servant is not greater than his lord, nor one who is sent
17 greater than he that sent him. If ye know these things,
18 happy are ye if ye do them. I speak not of you all; I
know whom I chose; but that the Scripture may be fulfilled,
"He that eateth bread with me, hath lifted up his
19 heel against me."* I tell you now before it hath come to
pass, that when it hath come to pass ye may believe that I
20 am He. Truly, truly do I say to you, He that receiveth
whomever I send, receiveth me; and he that receiveth me,
receiveth him who sent me.

21 Having said this, Jesus was troubled in spirit, and
testified, and said, Truly, truly do I say to you, that one
22 of you will betray me. The disciples therefore looked at
23 one another, doubting of whom he spoke. There was reclining
on Jesus' bosom one of his disciples, whom Jesus
24 loved. To him therefore Simon Peter maketh a sign, and
25 saith to him, Tell who it is of whom he is speaking. He,
therefore, leaning back on the breast of Jesus, saith to
26 him, Lord, who is it? Jesus answereth, It is he for whom

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* Ps. xli. 9.

I shall dip the morsel and give it to him. Having therefore dipped the morsel, he taketh and giveth it to Judas,
27 the son of Simon Iscariot. And after the morsel, Satan entered into him. Jesus therefore saith to him, What thou doest, do quickly.

28 Now no one at the table knew for what intent he said
29 this to him. For some thought, because Judas kept the purse, that Jesus said to him, Buy what we need for the
30 feast; or that he should give something to the poor. He then, having received the morsel, went out immediately; and it was night.

31 When therefore he had gone out, Jesus saith, Now is the
32 Son of man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself,
33 and will immediately glorify him. My children, yet a little while I am with you. Ye will seek me; and, as I said to the Jews, Whither I go, ye cannot come, so now I say
34 to you. A new commandment I give you, that ye love one another; as I have loved you, that ye also love one
35 another. By this will all men know that ye are my disciples, if ye have love one for another.

36 Simon Peter saith to him, Lord, whither dost thou go? Jesus answered, Whither I go, thou canst not follow me
37 now; but thou wilt follow me afterward. Peter saith to him, Lord, why cannot I follow thee now? I will lay
38 down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Truly, truly do I say to thee, A cock will not crow, till thou hast thrice denied me.

XIV. Let not your heart be troubled. Have faith in God,
2 and have faith in me. In my Father's house are many mansions; if it were not so, I would have told you. For
3 I go away to prepare a place for you; and when I have

Ver. 33. *My children;* literally, *Little children.* But the English idiom here requires a departure from the letter.

gone away and prepared a place for you, I will come
again, and will take you to myself; that where I am, ye
4 also may be. And ye know the way whither I go.

5 Thomas saith to him, Lord, we know not whither thou
6 goest; how then do we know the way? Jesus saith to
him, I am the way, and the truth, and the life; no one
7 cometh to the Father but through me. If ye knew me,
ye would know my Father also; and from this time ye
know him, and have seen him.

8 Philip saith to him, Lord, show us the Father, and we
9 shall be satisfied. Jesus saith to him, Have I been so
long time with you, and dost thou not know me, Philip?
He that hath seen me hath seen the Father; how is it
10 that thou sayest, Show us the Father? Dost thou not
believe that I am in the Father, and the Father in me?
The words that I speak to you, I speak not from myself;
11 but the Father, who dwelleth in me, doeth his works. Believe me, that I am in the Father, and the Father in me;
12 but if not, believe for the very works' sake. Truly, truly
do I say to you, He that believeth in me, the works that
I do shall he do also, and greater than these shall he do;
13 because I am going to the Father, and whatever ye shall
ask in my name, that will I do; that the Father may be
14 glorified in the Son. If ye shall ask any thing in my name,
I will do it.

15 16 If ye love me, ye will keep my commandments; and I
will pray the Father, and he will give you another Comforter, that he may be with you for ever; the Spirit of
17 truth, which the world cannot receive, because it doth not
behold it, nor know it; ye know it, because it abideth
18 with you, and will be in you. I will not leave you bereaved; I am coming to you. Yet a little while, and the
19 world beholdeth me no more; but ye will behold me,

Ver. 16. *Comforter;* i.e. *Helper.*

20 because I live, and ye will live. In that day ye will
know that I am in my Father, and ye in me, and I
21 in you. He that hath my commandments and keepeth
them, he it is that loveth me; and he that loveth me
will be loved by my Father; and I will love him, and
will manifest myself to him.

22 Judas, not Iscariot, saith to him, And how is it, Lord,
that thou art going to manifest thyself to us, and not to
23 the world? Jesus answered and said to him, If any one
loveth me, he will keep my word; and my Father will
love him, and we will come to him, and make our abode
24 with him. He that loveth me not, keepeth not my words;
and the word which ye hear is not mine, but the Father's
who sent me.

25 These things have I spoken to you, while abiding with
26 you; but the Comforter, the Holy Spirit which the Father will send in my name, he will teach you all things,
and bring to your remembrance all things which I have
said to you.

27 Peace I leave with you; my peace I give to you; not
as the world giveth, do I give to you. Let not your heart
28 be troubled, nor let it be afraid. Ye heard me say to you,
I am going away, and am coming again to you. If ye
loved me, ye would have rejoiced that I go to the Father;
29 for the Father is greater than I. And now I have told you
before it hath come to pass, that when it hath come to
pass ye may believe.

30 I shall not talk much more with you. For the prince
31 of the world cometh, and hath nothing in me. But [this
must be] that the world may know that I love the Father,
and that as the Father gave me commandment so I do.
Arise, let us go hence.

XV. I am the true vine, and my Father is the husband-
2 man. Every branch in me that beareth not fruit he

taketh away; and every branch that beareth fruit he
3 cleanseth, that it may bear more fruit. Ye are clean
already, by reason of the word which I have spoken to
4 you. Abide in me, and I in you. As the branch cannot
bear fruit of itself, if it abide not in the vine, so neither
5 can ye, unless ye abide in me. I am the vine, ye are
the branches. He that abideth in me, and I in him, the
same beareth much fruit; for apart from me ye can do
6 nothing. If any one abideth not in me, he is cast forth
as a branch, and is withered; and men gather it, and cast
7 it into the fire, and it is burned. If ye abide in me, and
my words abide in you, ask whatever ye will, and it shall
8 be done for you. Herein is my Father glorified, that ye
bear much fruit; and ye will become my disciples.

9 As the Father hath loved me, so have I loved you;
10 abide in my love. If ye keep my commandments, ye
will abide in my love, even as I have kept my Father's
commandments, and abide in his love.

11 These things have I spoken to you, that my joy may re-
12 main in you, and that your joy may be made full. This
is my commandment, that ye love one another, as I have
13 loved you. Greater love hath no one than this, that he
14 lay down his life for his friends. Ye are my friends, if
ye do what I command you.

15 No longer do I call you servants; for the servant know-
eth not what his lord doeth: but I have called you friends;
for all things which I have heard from my Father, I have
16 made known to you. Ye did not choose me, but I chose
you, and appointed you, that ye should go and bear fruit,
and that your fruit should remain; that whatever ye ask
17 of the Father in my name, he may give it you. This I
command you, that ye love one another.

18 If the world hateth you, ye know that it hath hated me

Ver. 18. —*ye know*. Otherwise, *know*.

19 before it hated you. If ye were of the world, the world
would love its own; but because ye are not of the world,
but I chose you out of the world, therefore the world hat-
20 eth you. Remember what I said to you, A servant is not
greater than his lord. If they have persecuted me, they
will also persecute you; if they have kept my words,
21 they will keep yours also. But all these things will they
do to you on account of my name, because they know not
him that sent me.

22 If I had not come and spoken to them, they would not
23 have sin; but now they have no excuse for their sin. He
24 that hateth me, hateth my Father also. If I had not done
among them the works which no other man hath done,
they would not have sin; but now they have both seen
25 and hated both me and my Father. But this cometh to
pass, that the word may be fulfilled that is written in their
Law: "They hated me without a cause."*

26 When the Comforter is come, whom I will send to
you from the Father, the Spirit of truth, which proceed-
27 eth from the Father, he will bear witness of me. And ye
also are witnesses, because ye have been with me from the
beginning.

XVI. These things have I spoken to you, that ye may not
2 fall away. They will put you out of the synagogues;
yea, the hour is coming when every one that killeth you
3 will think that he is offering sacrifice to God. And these
things will they do, because they neither know the Father
4 nor me. But I have spoken these things to you, that, when
the time cometh, ye may remember that I myself told you
of them. But these things I told you not at the begin-
ning, because I was with you.

5 But now I go to him that sent me; and none of you ask-

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* Ps. xxxv. 19, lxix. 4; cix. 3.

6 eth me, Whither goest thou? But because I have spoken
7 these things to you, sorrow hath filled your hearts. But
I tell you the truth; it is expedient for you that I depart.
For if I do not depart, the Comforter will not come to
8 you; but if I go, I will send him to you. And when he is
come, he will bring conviction to the world, of sin, and of
9 righteousness, and of judgment. Of sin, because they be-
10 lieve not in me; of righteousness, because I go to the
11 Father, and ye see me no more; of judgment, because
the prince of this world hath been judged.

12 I have yet many things to say to you, but ye cannot
13 bear them now. But when he, the Spirit of truth, is
come, he will guide you into all the truth. For he will
not speak from himself, but whatever he shall hear, that
he will speak; and he will tell you the things to come.
14 He will glorify me, for he will receive of what is mine,
15 and will tell it to you. Every thing that the Father
hath is mine. For this cause I said, that he receiveth
16 of what is mine, and will tell it to you. A little while,
and ye no longer behold me; and again a little while, and
ye will see me.

17 Some of his disciples therefore said to one another, What
is this that he saith to us, A little while, and ye behold
me not, and again a little while, and ye will see me? and,
18 Because I go to the Father? They said therefore, What is
this that he saith, A little while? We do not know what
19 he is speaking of. Jesus knew that they were desirous
of asking him, and said to them, Is it of this that ye are
inquiring of one another, that I said, A little while, and
ye behold me not, and again a little while, and ye will
20 see me? Truly, truly do I say to you, that ye will weep
and lament, but the world will rejoice; ye will be sorrow-
21 ful, but your sorrow will be turned into joy. A woman
when she is in travail hath sorrow, because her hour is
come; but as soon as she is delivered of the child, she

remembereth no more the anguish, through joy that a man
22 is born into the world. So ye also now have sorrow; but
I shall see you again, and your heart will rejoice, and your
joy no one taketh from you.

23 And in that day ye will ask nothing of me. Truly,
truly do I say to you, Whatever ye shall ask the Father,
24 he will give it you in my name. Hitherto ye have asked
nothing in my name; ask, and ye will receive, that your
joy may be made full.

25 These things I have spoken to you in parables. The
time is coming, when I shall no more speak to you in para-
26 bles, but shall tell you plainly of the Father. In that day
ye will ask in my name; and I do not tell you that I will
27 pray the Father for you; for the Father himself loveth you,
because ye have loved me, and have believed that I came
28 forth from God. I came forth from the Father, and have
come into the world; again, I leave the world, and go to
the Father.

29 His disciples say, Lo! now thou speakest plainly, and
30 speakest no parable. Now are we sure that thou knowest
all things, and needest not that any one should ask thee;
by this we believe that thou camest forth from God.

31 32 Jesus answered them, Do ye now believe? Behold, the
hour is coming, yea, is now come, when ye will be scat-
tered, every one to his own, and will leave me alone; and
33 yet I am not alone, because the Father is with me. These
things I have spoken to you, that in me ye may have peace.
In the world ye have tribulation; but be of good cheer; I
have overcome the world.

XVII. When Jesus had thus spoken, he lifted up his eyes to
heaven, and said, Father! the hour is come; glorify thy
2 Son, that the Son may glorify thee; according as thou
gavest him authority over all flesh, that he should give
3 everlasting life to all whom thou hast given him. And

this is the everlasting life, to know thee, the only true
4 God, and Jesus Christ whom thou didst send. I have glo-
rified thee on the earth, having finished the work which
5 thou gavest me to do; and now, Father! do thou glorify
me with thyself, with the glory which I had with thee
before the world was.

6 I manifested thy name to the men whom thou gavest
me out of the world. Thine they were, and thou gavest
7 them to me; and they have kept thy word. Now they
know that all things whatever thou hast given me are
8 from thee; for I have given to them the words which
thou hast given me; and they received them, and knew
surely that I came forth from thee, and believed that thou
9 didst send me. I pray for them; I pray not for the world,
but for those whom thou hast given me; for they are thine;
10 and all things that are mine are thine, and thine are mine;
and I am glorified in them.

11 And I am no longer in the world; and they are in the
world, and I come to thee. Holy Father! keep them in
thy name which thou hast given me, that they may be
12 one, even as we are. While I was with them, I kept them
in thy name which thou hast given me, and guarded them;
and no one of them is lost except the son of perdition,
13 that the Scripture may be fulfilled. But now I come to
thee; and these things I speak in the world, that they may
14 have my joy made full in them. I have given them thy
word; and the world hath hated them, because they are
15 not of the world, even as I am not of the world. I do
not pray thee to take them out of the world, but to keep
16 them from evil. They are not of the world, even as I am
17 not of the world. Sanctify them in thy truth; thy word is

Chap. XVII. 3. — *to know*, &c. Possibly, *to know thee as the only true God, and him whom thou didst send, Jesus, as the Christ.*

Ver. 15. — *from evil;* or, *from the Evil One.*

18 truth. As thou didst send me into the world, I also sent
19 them into the world. And in their behalf I sanctify my-
self, that they also may be sanctified in the truth.

20 Yet not for these alone do I pray, but also for those
21 who believe in me through their word; that they all may
be one; as thou, Father, art in me and I in thee, that
they also may be in us, that the world may believe that
22 thou didst send me. And the glory which thou hast given
me, I have given them, that they may be one, even as
23 we are one; I in them, and thou in me, that they may
be made perfect in one, that the world may know that
thou hast sent me, and hast loved them, as thou hast
24 loved me. Father! as to that which thou hast given
me, I desire that they also be with me where I am, that
they may behold my glory which thou hast given me;
for thou lovedst me before the foundation of the world.
25 Righteous Father! and yet the world knew thee not! but
I knew thee, and these knew that thou didst send me.
26 And I made known to them thy name, and will make
it known; that the love wherewith thou hast loved me
may be in them, and I in them.

XVIII. When Jesus had spoken these words, he went forth
with his disciples across the brook Kedron, where was a
2 garden, into which he entered with his disciples. And
Judas also, his betrayer, knew the place; because Jesus
3 often resorted thither with his disciples. Judas then,
having received the band of soldiers, and officers from the
chief priests and Pharisees, cometh thither with torches
and lanterns and weapons.

4 But Jesus, knowing all things that were coming upon
him, went forth, and saith to them, Whom do ye seek?

Chap. XVIII. 1–11. Comp. Matt. xxvi. 30–56; Mark xiv. 26–52; Luke xxii. 39–53.

5 They answered him, Jesus the Nazarene. Jesus saith
to them, I am he. Now Judas also, his betrayer, was
6 standing with them. As soon then as he said to them,
I am he, they went backward, and fell to the ground.
7 Again therefore he asked them, Whom do ye seek?
8 And they said, Jesus the Nazarene. Jesus answered, I
have told you that I am he. If therefore ye are seeking
9 me, let these men go. That the saying might be fulfilled
which he spoke, "Of those whom thou hast given me,
I have lost none."

10 Then Simon Peter, having a sword, drew it and smote
the servant of the high-priest, and cut off his right ear.
11 And the servant's name was Malchus. Jesus therefore
said to Peter, Put up the sword into the sheath. The cup
which the Father hath given me, shall I not drink it?

12 So the band and the captain, and the officers of the Jews,
13 took Jesus and bound him, and carried him to Annas first;
for he was father-in-law of Caiaphas, who was high-priest
14 that year. And it was Caiaphas who counselled the Jews,
that it was expedient that one man should die for the people.

15 And Simon Peter and the other disciple followed Jesus.
That disciple was an acquaintance of the high-priest, and
went with Jesus into the court of the palace of the high-
16 priest. But Peter was standing outside at the door. The
other disciple therefore, who was an acquaintance of the
high-priest, went out and spoke to her that kept the door,
17 and brought in Peter. Then the maid-servant that kept
the door saith to Peter, Art thou also one of this man's
18 disciples? He saith, I am not. And the servants and
the officers were standing there, having made a fire of
coals, for it was cold, and were warming themselves; and
Peter was standing with them and warming himself.

Ver. 12–27. Comp. Matt. xxvi. 57–75; Mark xiv. 53–72; Luke xxii 54–71.

19 The high-priest then asked Jesus about his disciples,
20 and about his teaching. Jesus answered him, I have
spoken plainly to the world; I always taught in a synagogue and in the temple, where all the Jews assemble, and
21 in secret I spoke nothing. Why askest thou me? Ask
those who have heard, what I have spoken to them; be-
22 hold, these know what I have said. And when he had
said this, one of the officers who was standing by struck
Jesus on the face, saying, Is it thus that thou answerest
23 the high-priest? Jesus answered him, If I spoke what is
evil, testify to the evil; but if well, why dost thou strike
24 me? Annas therefore sent him bound to Caiaphas the
high-priest.

25 And Simon Peter was standing and warming himself.
So they said to him, Art thou also one of his disciples?
26 He denied and said, I am not. One of the servants of the
high-priest, being a kinsman of him whose ear Peter cut
off, saith, Did not I see thee in the garden with him?
27 Then Peter denied again; and immediately a cock crew.

28 Then they lead Jesus from Caiaphas to the governor's
palace; and it was early. And they did not themselves
go into the palace, that they might not be defiled, but
29 might eat the passover. Pilate therefore went out to
them, and saith, What accusation do ye bring against this
30 man? They answered and said to him, If he had not been
doing evil, we would not have delivered him up to thee.
31 Pilate therefore said to them, Take him yourselves, and
judge him according to your law. The Jews therefore
said to him, It is not lawful for us to put any one to
32 death. That the words of Jesus might be fulfilled, which
he spoke, signifying what kind of death he was to die.

33 Pilate therefore went into the palace again, and called

Ver. 28–40. Comp. Matt. xxvii. 1–26; Mark xv. 1–15; Luke xxiii. 1–25.

Jesus, and said to him, Art thou the King of the Jews?
34 Jesus answered, Dost thou say this of thyself, or did others
35 tell thee concerning me? Pilate answered, Am I a Jew?
Thy own nation and the chief priests delivered thee up
36 to me. What hast thou done? Jesus answered, My king-
dom is not of this world: if my kingdom were of this
world, my servants would have fought, that I should not
be delivered up to the Jews; but now is my kingdom
37 not from hence. Pilate therefore said to him, Art thou a
king then? Jesus answered, Thou sayest what is true; for
I am a king. For this end have I been born, and for this
cause have I come into the world, that I may bear witness
to the truth. Every one that is of the truth listeneth to
38 my voice. Pilate saith to him, What is truth? And hav-
ing said this, he went out again to the Jews, and saith to
39 them, I find nothing criminal in him. But ye have a cus-
tom that I should release to you one at the passover: do
ye desire, therefore, that I release to you the king of the
40 Jews? Then they cried out again, saying, Not this man,
but Barabbas. Now Barabbas was a robber.

XIX. Then therefore Pilate took Jesus and scourged him.
2 And the soldiers platted a crown of thorns, and put it on
his head, and put on him a purple robe, and approached
3 him and said, Hail, king of the Jews! and they gave him
blows on the face.

4 Again Pilate went forth, and saith to them, Behold, I
bring him forth to you, that ye may know that I find
5 nothing criminal in him. Jesus therefore came forth,
wearing the crown of thorns, and the purple robe. And
6 [Pilate] saith to them, Behold the man! When therefore

Ver. 38. — *nothing criminal in him;* i.e. nothing by which a legal charge can be maintained against him.

Chap. XIX. 1–30. Comp. Matt. xxvii. 27–56; Mark xv. 16–41; Luke xxiii. 26–49.

the chief priests and the officers saw him, they cried out,
saying, Crucify! crucify! Pilate saith to them, Take him
7 yourselves, and crucify him; for I find nothing criminal
in him. The Jews answered him, We have a law, and
according to the law he ought to die, because he made
himself the Son of God.

8 When Pilate therefore heard this, he was the more
9 afraid; and went again into the palace, and saith to Jesus,
Whence art thou? But Jesus gave him no answer.
10 Pilate saith to him, Dost thou not speak to me? Dost
thou not know that I have power to release thee, and
11 have power to crucify thee? Jesus answered, Thou
wouldst have no power against me, unless it had been
given thee from above; for this cause he that delivered
me up to thee hath the greater sin.

12 From this time Pilate sought to release him. But the
Jews cried out, saying, If thou release this man, thou art
not a friend of Cæsar. Every one that maketh himself
13 a king, setteth himself against Cæsar. When therefore
Pilate heard these words, he brought Jesus forth, and sat
down on the judgment-seat, in a place called the Pavement,
14 but in Hebrew, Gabbatha. Now it was the preparation
of the passover. It was about the sixth hour.
15 And he saith to the Jews, Behold your king! Upon this
they cried out, Away with him! Away with him! Crucify
him! Pilate saith to them, Shall I crucify your king?
16 The chief priests answered, We have no king but Cæsar.
Then therefore he delivered him up to them to be crucified.

17 They therefore took Jesus; and bearing his own cross,
he went forth into the place called Place of a Skull; in Hebrew,
18 Golgotha; where they crucified him, and with him
19 two others, one on each side, and Jesus in the midst. And
Pilate wrote an inscription also, and put it on the cross.
And the writing was, "Jesus the Nazarene, the king of

20 the Jews." This inscription therefore was read by many
of the Jews; for the place where Jesus was crucified was
near the city; and it was written in Hebrew, Latin, and
21 Greek. Therefore the chief priests of the Jews said to
Pilate, Write not, The king of the Jews; but that he said,
22 I am king of the Jews. Pilate answered, What I have
written, I have written.

23 Then the soldiers, when they had crucified Jesus, took
his garments and made four parts, to every soldier a part,
and also his coat. Now the coat was without seam, woven
24 from the top throughout. They said therefore among themselves,
Let us not rend it, but cast lots for it, whose it
shall be. That the scripture might be fulfilled: "They
parted my garments among them, and for my vesture they
cast lots."* These things the soldiers did.

25 Now there stood by the cross of Jesus his mother and
his mother's sister, Mary the wife of Clopas, and Mary
26 the Magdalene. Jesus therefore, when he saw his mother,
and the disciple whom he loved standing by, saith to his
27 mother, Woman, behold thy son! Then he saith to the
disciple, Behold thy mother! And from that hour the disciple
took her to his own home.

28 After this, Jesus knowing that all things were now finished,
in order that the Scripture might be accomplished,
29 saith, I thirst. A vessel was brought full of vinegar; and
putting a sponge filled with vinegar upon a stalk of hys-
30 sop, they raised it to his mouth. When therefore he had
received the vinegar, he said, It is finished! and he bowed
his head, and yielded up his spirit.

31 The Jews therefore, because it was the preparation, that
the bodies might not remain upon the cross on the sabbath,
for that sabbath was a great day, besought Pilate that their
legs might be broken, and that they might be taken away.

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* Ps. xxii. 18.

32 So the soldiers came and broke the legs of the first, and
33 of the other who was crucified with him. But when they
came to Jesus, and saw that he was already dead, they
34 broke not his legs; but one of the soldiers with a spear
pierced his side, and immediately there came out blood and
water.

35 And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith what is true,
36 that ye also may believe. For these things came to pass,
that the scripture might be fulfilled, "A bone of him
37 shall not be broken."* And again another scripture
saith, "They shall look on him whom they pierced."†

38 And after this, Joseph of Arimathæa, being a disciple
of Jesus, but concealing it for fear of the Jews, besought
Pilate that he might take away the body of Jesus; and
Pilate gave him leave. They came therefore and took
39 him away. Nicodemus also, he who at the first went to
him by night, came bringing a mixture of myrrh and
40 aloes, about a hundred pounds weight. Then they took
the body of Jesus, and wound it in linen cloths with the
spices, as is the manner of the Jews in preparing for
burial.

41 Now in the place where he was crucified there was
a garden, and in the garden a new tomb, in which no
42 one had ever been laid. There then, on account of the
Jews' preparation-day, they laid Jesus; for the tomb was
at hand.

XX. But on the first day of the week Mary the Magdalene cometh early, while it was yet dark, to the tomb, and

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Ver. 38–42. Comp. Matt. xxvii. 57–61; Mark xv. 42–47; Luke xxiii. 50–56.

Chap. XX. 1, 2. Comp. Matt. xxviii. 1–8; Mark xvi. 1–8; Luke xxiv. 1–11.

* Exod. xii. 46; Num. ix. 12. † Zech. xii. 10.

seeth that the stone had been taken away from the tomb.
2 She runneth therefore, and cometh to Simon Peter, and
to the other disciple, whom Jesus loved, and saith to them,
They have taken away the Lord out of the tomb, and we
3 know not where they have laid him. Peter therefore went
forth, and the other disciple, and they set out for the tomb.
4 And they ran both together; and the other disciple outran
5 Peter, and came first to the tomb. And stooping down, he
6 seeth the linen cloths lying; but he did not go in. Then
cometh also Simon Peter following him, and he went into
7 the tomb; and he beholdeth the linen cloths lying, and
the napkin that was about his head, not lying with the
8 linen cloths, but folded up in a place by itself. Then
therefore went in also the other disciple, who came first to
9 the tomb; and he saw, and believed. For not even yet did
they know the Scripture, that he must rise from the dead.
10 11 So the disciples went away again to their home. But
Mary was standing without by the tomb weeping. And as
12 she wept, she stooped down into the tomb, and beholdeth
two angels in white sitting, one at the head, and one at
13 the feet, where the body of Jesus had lain. And they say
to her, Woman, why dost thou weep? She saith to them,
Because they have taken away my Lord, and I know not
14 where they have laid him. Having said this, she turned
back, and beheld Jesus standing; and knew not that it was
15 Jesus. Jesus saith to her, Woman, why dost thou weep?
whom dost thou seek? She, supposing that it was the
gardener, saith to him, Sir, if thou hast borne him hence,
tell me where thou hast laid him, and I will take him
16 away. Jesus saith to her, Mary! She turned and saith
to him in Hebrew, Rabbūni! which signifieth, Teacher!
17 Jesus saith to her, Touch me not; for I have not yet ascended to the Father; but go to my brethren, and say to

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Ver. 3–10. Comp. Luke xxiv. 12.
Ver. 11–18. Comp. Matt. xxviii. 9, 10; Mark xvi. 9–11.

them, I ascend to my Father and your Father, and my God and your God.

18 Mary the Magdalene cometh, bringing word to the disciples that she had seen the Lord, and that he had said these things to her.

19 When therefore it was evening on that day, which was the first day of the week, and the doors where the disciples were had been shut for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you!
20 And having said this, he showed them his hands and his
side. The disciples therefore were glad, when they saw
21 the Lord. Then he said to them again, Peace be to you!
22 As the Father hath sent me, I also send you. And having said this, he breathed on them, and saith to them,
23 Receive the Holy Spirit. Whosever sins ye remit, they are remitted to them; whosever ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not
25 with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I shall not believe.

26 And after eight days the disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you!
27 Then he saith to Thomas, Reach hither thy finger, and behold my hands, and reach forth thy hand, and put it into
28 my side; and be not faithless, but believing. Thomas
29 answered and said to him, My Lord and my God! Jesus saith to him, Because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed.

Ver. 19–23. Comp. Mark xvi. 14–18; Luke xxiv. 36–43.

30 Many other signs did Jesus in the presence of his dis-
31 ciples, which are not written in this book. But these have
been written, that ye may believe that Jesus is the Christ,
the Son of God, and that believing ye may have life in
his name.

XXI. After these things he manifested himself again to the
disciples at the lake of Tiberias. And he manifested him-
2 self in this manner. There were together Simon Peter,
and Thomas called Didymus, and Nathanael of Cana in
Galilee, and the sons of Zebedee, and two others of his
3 disciples. Simon Peter saith to them, I am going a fishing.
They say to him, We also will go with thee. They set out
and went into the boat, and on that night caught nothing.
4 But when the morning was coming on, Jesus stood on the
shore; but the disciples did not know that it was Jesus.
5 Then Jesus saith to them, Children, have ye any fish?
6 They answered him, No. And he said to them, Cast the
net on the right side of the boat, and ye will find. And
they cast it, and now they were not able to draw it for
7 the multitude of the fishes. Therefore that disciple whom
Jesus loved saith to Peter, It is the Lord. Simon Peter
therefore, hearing that it was the Lord, girded on his
outer garment, for he had on nothing but his under one,
8 and threw himself into the lake. And the other disciples
came in the boat, (for they were not far from land, only
about two hundred cubits,) dragging the net with the
9 fishes. When therefore they had come to land, they see
a fire of coals there, and a fish lying thereon, and bread.
10 Jesus saith to them, Bring of the fish which ye have now
11 caught. Simon Peter therefore went on board, and drew
the net to land full of great fishes, a hundred and fifty-

Chap. XXI. 5. — *any fish?* More closely, *anything to eat with* [the bread]?

three; and though there were so many, the net was not broken.

12 Jesus saith to them, Come and breakfast. But no one
of the disciples durst ask him, Who art thou? knowing
13 that it was the Lord. Jesus cometh and taketh the bread,
14 and giveth them, and the fish likewise. This is now the
third time that Jesus manifested himself to his disciples, after he had risen from the dead.

15 So when they had breakfasted, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs.

16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Tend my sheep.

17 He saith to him the third time, Simon, son of John,
lovest thou me? Peter was grieved because he said
to him the third time, Lovest thou me? And he said to
him, Lord, thou knowest all things; thou knowest that
18 I love thee. He saith to him, Feed my sheep. Truly,
truly do I say to thee, when thou wast young, thou didst
gird thyself, and walk whither thou wouldst; but when
thou hast grown old, thou wilt stretch forth thy hands,
and another will gird thee, and carry thee whither thou
19 wouldst not. This he said, signifying by what manner of
death he was to glorify God.

And having thus spoken, he saith to him, Follow me.
20 Peter, turning round, seeth the disciple whom Jesus loved
following, — who also at supper leaned back on his breast,
21 and said, Lord, who is he that betrayeth thee? — Peter,
seeing him, saith to Jesus, Lord, and how will it be with
22 him? Jesus saith to him, If it be my will that he remain
23 till I come, what is it to thee? Follow thou me. This
report therefore went abroad among the brethren, that

this disciple was not to die. And yet Jesus did not say to him, He will not die; but, If it be my will that he remain till I come, what is it to thee?

24 This is the disciple who testifieth of these things, and hath written these things; and we know that his testimony is true.

Ver. 25. This verse, *And there are also many other things which Jesus did; and if they were to be every one written, I suppose that not even the world itself could contain the books that would be written*, is omitted by Tischendorf, apparently because it was wanting in the Sinai manuscript, as originally written. It is found in all other known manuscripts, though in many copies it is said in a note to have been regarded by some as a later addition.

ACTS OF APOSTLES.

I. THE former narrative I made, O Theophilus, of all that
2 Jesus both did and taught from the beginning until the
day in which, after he had through the Holy Spirit given
commandments to the apostles whom he had chosen, he
3 was taken up; to whom also he showed himself living,
after he had suffered, by many sure proofs, appearing to
them during forty days, and speaking of the things per-
4 taining to the kingdom of God. And while in assembly
with them, he commanded them not to depart from Jeru-
salem, but to wait for what had been promised by the
5 Father, which [said he] ye heard from me; for John
indeed baptized with water, but ye will be baptized in
the Holy Spirit not many days hence.

6 They therefore, having come together, asked him, say-
ing, Lord, art thou at this time about to restore the king-
7 dom to Israel? But he said to them, It belongeth not to
you to know times or seasons, which the Father appointed
8 by his own authority. But ye will receive power when
the Holy Spirit hath come upon you; and ye will be
my witnesses, both in Jerusalem and in all Judæa, and
in Samaria, and to the end of the earth.

9 And having thus spoken, while they beheld, he was
taken up; and a cloud received him out of their sight.
10 And while they were looking earnestly into heaven as
he went up, lo! two men stood by them in white apparel,
11 who said, Men of Galilee, why stand ye gazing up into

heaven? This Jesus, who hath been taken up from you
into heaven, will come in the same manner in which ye
beheld him going into heaven.

12 Then they returned to Jerusalem, from the mount called
Olivet, which is near Jerusalem, within a sabbath-day's
13 journey. And when they had come in, they went up
into the upper room where they were making their
abode, namely, Peter and John and James and Andrew,
Philip and Thomas, Bartholomew and Matthew, James
the son of Alphæus, and Simon the zealot, and Judas the
14 brother of James. These all continued with one accord
in prayer, with women and Mary the mother of Jesus,
and his brothers.

15 And in those days Peter stood up in the midst of the
brethren, and said, (the number of the names together
16 was about one hundred and twenty,) Brethren, it was
necessary that this scripture should be fulfilled, which the
Holy Spirit through the mouth of David spoke before
concerning Judas, who became guide to those who took
17 Jesus. For he was numbered among us, and obtained
18 the allotment of this ministry. Now this man purchased
a field with the wages of the iniquity; and falling headlong
he burst asunder in the middle, and all his bowels
19 gushed out. And it became known to all the inhabitants
of Jerusalem, so that that field is called in their
20 own tongue, Aceldamach, that is, Field of Blood. For
it is written in the book of Psalms, "Let his habitation
be made desolate, and let no one dwell therein;"* and,
21 "Let another take his office."† Of these men, therefore,
who accompanied us all the time that the Lord Jesus
22 went in and out among us, from the baptism of John
until the day when he was taken up from us, must one
be made a witness with us of his resurrection.

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* Ps. lxix. 25. † Ps. cix. 8

23 And they proposed two, Joseph called Barsabbas, who
24 was surnamed Justus, and Matthias. And they prayed
saying, Thou, Lord, who knowest the hearts of all men,
25 show which of these two thou hast chosen to take the
part of this ministry and apostleship, from which Judas
by transgression fell away, that he might go to his own
26 place. And they cast lots for them; and the lot fell
upon Matthias, and he was numbered with the eleven
apostles.

II. And on the day of Pentecost they were all together in
2 one place. And suddenly there came out of heaven a
sound, as of a rushing mighty wind; and it filled the
3 whole house where they were sitting; and there appeared
to them tongues as of fire, distributing themselves; and
4 one sat upon each of them. And they were all filled with
the Holy Spirit, and began to speak with other tongues,
5 even as the Spirit gave them utterance. Now there were
dwelling at Jerusalem Jews, devout men, from every na-
6 tion under heaven. And when this sound took place, the
multitude came together, and were confounded, because
every one heard them speaking in his own language.
7 And they were amazed, and marvelled, saying, Behold,
8 are not all these who speak Galilæans? and how is it
that we every one hear them in our own language,
9 wherein we were born? Parthians and Medes and
Elamites, and those who inhabit Mesopotamia, Judæa
10 and Cappadocia, Pontus and Asia, Phrygia and Pam-
phylia, Egypt and the parts of Libya about Cyrene, and
Romans who sojourn here, both Jews and Proselytes,
11 Cretans and Arabians — how is it that we hear them
speaking in our tongues the wonderful works of God?
12 And they were all amazed and were in doubt, saying
13 one to another, What can this mean? Others making
sport of it, said, They are full of new wine.

14 But Peter, standing up with the eleven, lifted up his
voice, and said to them, Men of Judæa, and all that dwell
at Jerusalem, be this known to you, and hearken to my
15 words. For these are not drunken, as ye suppose; for it
16 is the third hour of the day; but this is what was spoken
17 through the prophet Joel, "It shall be in the last days,
saith God, that I will pour out of my Spirit upon all flesh;
and your sons and your daughters will prophesy, and your
young men will see visions, and your old men will dream
18 dreams; and even on my servants, and on my handmaids,
I will pour out of my Spirit in those days, and they will
19 prophesy. And I will show wonders in heaven above,
and signs on the earth beneath, blood, and fire, and vapor
20 of smoke; the sun will be turned into darkness and the
moon into blood, before the day of the Lord cometh, the
21 great and notable day. And it shall be that every one
that calleth on the name of the Lord shall be saved." *
22 Men of Israel, hear these words! Jesus the Nazarene, a
man approved of God to you by miracles, and wonders,
and signs, which God wrought by him in the midst of
23 you, as ye yourselves know, — this man, being delivered up
by the settled purpose and foreknowledge of God, ye, by
24 the hand of godless men, crucified and slew. But God
raised him up, having loosed the pains of death, because
25 it was not possible that he should be held by it. For
David saith concerning him, "I saw the Lord always
before me; because he is on my right hand, that I should
26 not be moved. Therefore my heart rejoiced, and my
tongue exulted; moreover also, my flesh shall dwell in
27 hope; because thou wilt not abandon my soul to the under-
world, nor wilt thou suffer thy holy one to see corruption.
28 Thou didst make known to me the ways of life; thou wilt
29 make me full of joy with thy countenance." † Brethren,

Ver. 23. — *godless men;* i.e. the heathen Romans, who had not God's law. See 1 Cor. ix. 21.

* Joel ii. 28-32.

† Ps. xvi. 8-11.

I may speak to you with freedom of the patriarch David,
that he both died and was buried, and his tomb is
30 among us to this day. Being then a prophet, and knowing
that God had sworn to him with an oath that he would
31 set one sprung from his loins upon his throne, he foresaw
and spoke of the resurrection of Christ, that neither was
he abandoned to the underworld, nor did his flesh see
32 corruption. This Jesus God raised up, whereof we all
33 are witnesses. Being therefore exalted by the right hand
of God, and having received from the Father the promised
Holy Spirit, he hath poured forth this, which ye both see
34 and hear. For David did not ascend into the heavens;
but he himself saith, The Lord said to my lord, "Sit thou
35 on my right hand, until I make thine enemies thy footstool."*
36 Therefore let all the house of Israel know assuredly
that God hath made him both Lord and Christ,
— this Jesus whom ye crucified.

37 And when they heard this, they were pierced to the
heart, and said to Peter and the rest of the apostles,
38 Brethren, what must we do? But Peter said to them,
Repent, and let every one of you be baptized to the
name of Jesus Christ for forgiveness of sins, and ye
39 will receive the gift of the Holy Spirit. For the promise
is to you and to your children, and to all that are afar
off, as many as the Lord our God shall call.

40 And with many other words did he testify and exhort,
saying, Save yourselves from this perverse generation.

41 They therefore received his word, and were baptized;
and there were added on that day about three thousand
souls.

42 And they were constantly attending on the teaching of
the apostles, and the imparting [of their substance], the
43 breaking of bread, and the prayers. And fear came upon

Ver. 40. — *Save yourselves;* more literally, *Be saved.*

* Ps. cx. 1.

every soul; and many wonders and signs were wrought
44 through the apostles. And all that believed were together,
45 and had all things common; and they sold their possessions and goods, and divided them among all, as any one
46 had need. And attending daily with one accord in the temple, and breaking bread in a private house, they partook of their food with gladness and singleness of heart,
47 praising God, and having favor with all the people. And the Lord added to the church daily those who were in the way of salvation.

III. And Peter and John were going up together to the temple, at the hour of prayer, which is the ninth
2 hour. And a certain man lame from his birth was carried along, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of those
3 who entered the temple; who, seeing Peter and John
4 about to go into the temple, asked alms. And Peter fixing his eyes upon him, with John, said, Look upon us.
5 And he gave heed to them, expecting to receive some-
6 thing from them. Then Peter said, Silver and gold have I none; but what I have I give thee. In the name of
7 Jesus Christ the Nazarene, rise up and walk. And grasping him by the right hand, he raised him up; and imme-
8 diately his feet and ancles received strength. And leaping forth he stood, and walked, and entered with them into
9 the temple, walking and leaping, praising God. And all
10 the people saw him walking, and praising God; and they recognized him as the man that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened to him.

11 And as he held fast to Peter and John, all the people ran together to them in the porch that is called Solo-
12 mon's, greatly wondering. But Peter seeing it, answered the people: Men of Israel, why wonder ye at this?

Or why look ye earnestly on us, as though by our own
power or godliness we had made this man to walk?
13 The God of Abraham and Isaac and Jacob, the God of
our fathers, hath glorified his servant Jesus, whom ye
indeed delivered up, and denied him in the presence of
14 Pilate, when he had decided to release him. But ye de-
nied the holy and righteous one, and asked that a mur-
15 derer should be granted to you. But the author of life
ye killed; whom God raised from the dead, whereof we
16 are witnesses. And his name, through faith in his name,
made this man strong, whom ye see and know; yea, the
faith which is through him gave him this perfect sound-
17 ness in the presence of you all. And now, brethren, I
know that ye acted in ignorance, as did also your rulers.
18 But God thus fulfilled what he had before announced by
the mouth of all the prophets, that his Christ should suf-
19 fer. Repent therefore and turn from your ways, that your
sins may be blotted out, in order that the times of refresh-
20 ing may come from the presence of the Lord, and that he
may send forth Christ Jesus, who was before appointed for
21 you; whom heaven indeed must receive until the times
of a restoration of all things; of which times God spoke
by the mouth of his holy prophets from the days of old.
22 Moses indeed said, "A prophet will the Lord your God
raise up to you from among your brethren, as he raised
up me; him shall ye hear in all things, whatever he shall
23 speak to you. And it shall come to pass, that every soul
which doth not hear that prophet shall be utterly de-
24 stroyed from among the people."* And all the prophets
also, Samuel and those who followed, as many as spoke,
announced these days.

25 Ye are the sons of the prophets, and of the covenant

Ver. 15. — *author of life.* Possibly the Greek term also includes the idea that Christ was the first-born from the dead. Col. i. 18.

* Deut. xviii. 15, 18, 19.

which God made with our fathers, saying to Abraham,
"And in thy posterity shall all the families of the earth
26 be blessed."[*] To you first, God, having raised up his
servant, sent him to bless you in turning away every
one of you from your iniquities.

IV. And while they were speaking to the people, the priests
and the captain of the temple and the Sadducees came
2 upon them, being indignant that they taught the people,
and proclaimed in Jesus the resurrection from the dead.
3 And they laid hands upon them, and put them in prison
4 until the next day; for it was now evening. Many however
of those who heard the word believed; and the number
of the men became five thousand.

5 And it came to pass on the next day, that their rulers
6 and elders and scribes, and Annas the high-priest, and
Caiaphas, and John, and Alexander, and as many as
were of the kindred of the high-priest, were gathered
7 together at Jerusalem. And when they had set them
in the midst, they asked, By what power, or by what
name, did ye do this?

8 Then Peter, filled with the Holy Spirit, said to them,
9 Rulers of the people, and elders of Israel! If we are this
day examined in respect to a good deed done to a cripple,
10 by what means he hath been restored, be it known to
you all, and to all the people of Israel, that by the name
of Jesus Christ the Nazarene, whom ye crucified, whom
God raised from the dead,—by him doth this man stand
11 here before you sound. This is the stone which was set
at nought by you the builders, which is become a corner-
12 stone. And there is salvation in no other; for there is not

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Chap. IV. 1. — *captain of the temple.* See note on Luke xxii. 4.
Ver. 7. — *did ye do this.* In the Greek, "ye" is emphatic.

[*] Gen. xxii. 18; comp. xii. 3.

another name under heaven, that hath been given among men, by which we must be saved.

13 And when they beheld the boldness of Peter and John, and perceived that they were unlearned and common men, they wondered; and they recognized them as having been
14 with Jesus. And seeing the man that had been cured standing with them, they could say nothing in reply.
15 But when they had commanded them to go aside out of
16 the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a remarkable sign hath been wrought by them is manifest to all that dwell in Jerusalem; and we cannot deny it.
17 But that it spread no further among the people, let us strictly forbid them with threats to speak any longer in
18 this name to any one. And they called them, and commanded them not to speak at all, nor teach, in the name
19 of Jesus. But Peter and John answered and said to them, Whether it is right in the sight of God to hearken to you
20 rather than to God, judge ye. For we cannot but speak the things which we saw and heard.

21 So, having further threatened them, they let them go, finding no way to punish them, on account of the people; because all were glorifying God for that which had been
22 done. For the man was above forty years old, on whom this sign of the healing had been wrought.

23 And being released they went to their own company, and reported all that the chief priests and elders had said
24 to them. And on hearing it, they lifted up their voice to God with one accord, and said, Lord, thou art he that made heaven and earth and sea, and all things that are in them;
25 who by the mouth of thy servant David said, "Why did the
26 heathen rage, and the peoples meditate vain things? The kings of the earth came up, and the rulers assembled to-
27 gether, against the Lord, and against his Anointed."* For

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* Ps. ii. 1, 2.

in truth against thy holy servant Jesus, whom thou didst
anoint, did both Herod and Pontius Pilate, with the gen-
28 tiles, and the peoples of Israel, assemble in this city, to do
whatever thy hand and thy will before determined to be
29 done. And now, Lord, look upon their threatenings, and
grant to thy servants that with all boldness they may
30 speak thy word, while thou stretchest forth thy hand to
heal, and signs and wonders are wrought through the
name of thy holy servant Jesus.

31 And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

32 And the multitude of those who believed were of one
heart, and of one soul; and not one of them said that
aught of the things which he possessed was his own; but
33 they had all things common. And with great power did
the apostles give their testimony to the resurrection of
34 the Lord Jesus; and great grace was upon them all. For
there was no one among them that was in want; for as
many as were possessors of lands or houses sold them, and
35 brought the prices of the things that were sold, and laid
them at the feet of the apostles; and distribution was
made to every one, according as he had need.

36 And Joseph, who by the apostles was surnamed Barna-
bas, (which is, when interpreted, Son of consolation,) a Le-
37 vite, born in Cyprus, having land, sold it, and brought the
money, and laid it at the feet of the apostles.

V. But a certain man named Ananias, with Sapphira his
2 wife, sold a possession, and kept back part of the price,
his wife also having knowledge of it; and brought a
3 certain part, and laid it at the feet of the apostles. But
Peter said, Ananias, why did Satan fill thy heart that thou
shouldst lie to the Holy Spirit, and keep back part of the
4 price of the land? While it remained, was it not thine

own? And after it was sold, was it not in thine own
power? Why didst thou conceive this thing in thy heart?
5 Thou didst not lie to men, but to God. And Ananias,
hearing these words, fell down, and expired. And great
6 fear came on all that heard of it. And the young men
arose, and wrapt him up, and carried him out, and buried
7 him. And it was about the space of three hours after,
when his wife, not knowing what had happened, came in.
8 Peter said to her, Tell me whether ye sold the land for so
9 much. And she said, Yes, for so much. And Peter said
to her, Why is it that ye agreed together to try the Spirit
of the Lord? Lo! the feet of those who have buried thy
10 husband are at the door, and they will carry thee out. And
she fell down immediately at his feet, and expired; and the
young men, when they came in, found her dead, and car-
11 ried her out, and buried her by her husband. And great
fear came upon all the church, and upon all that heard
of these things.

12 And many signs and wonders were wrought among the
people by the hands of the apostles; and they were all
13 with one accord in Solomon's porch. But of the rest no
one dared to join himself to them. But the people highly
14 honored them; and more and more were believers added
15 to the Lord, multitudes both of men and women; so that
in the streets they brought out the sick, and laid them
on beds and couches, in order that at least the shadow
of Peter, as he passed, might overshadow some of them.
16 The multitude also belonging to the cities around came
together to Jerusalem bringing the sick, and those plagued
by unclean spirits; and they were all healed.

17 But the high-priest and all that were with him, which
is the sect of the Sadducees, rose up and were filled with
18 indignation, and laid hands on the apostles, and put them
19 in the public prison. But an angel of the Lord in the
night opened the prison-doors, and brought them forth and

20 said, Go, stand and speak in the temple to the people
21 all the words of this life. And hearing this, they went
into the temple at daybreak and taught. But the high-priest
and they that were with him came and called together
the council, and all the elders of the sons of Israel,
22 and sent to the prison to have them brought. But the
officers that came did not find them in the prison; and
23 they returned and brought word, saying, The prison we
found shut in all security and the keepers standing at
the doors: but when we opened them, we found no one
24 within. And when the priest, and the captain of the
temple, and the chief priests heard these words, they were at
25 a loss concerning them, to what this would come. But one
came and brought them word, Lo! the men whom ye put
in prison are standing in the temple and teaching the people.
26 Then went the captain with the officers, and brought
them without violence, that they might not be stoned; for
27 they feared the people. And having brought them, they set
them before the council. And the high-priest questioned
28 them, saying, We strictly commanded you not to teach in
this name, and lo! ye have filled Jerusalem with your teaching,
and mean to bring this man's blood upon us.

29 But Peter and the apostles answered and said, We ought
30 to obey God rather than men. The God of our fathers
raised up Jesus, whom ye slew by hanging him on a cross;

Ver. 30. — *on a cross;* literally, *on wood*, or, *a beam of wood*. The word *tree* was used by early English writers in the general sense of *wood*, or, *a beam of wood*. Chaucer speaks of "vessells of tre," "halle of tre." The Geneva version of the O. T. says, "Let them make a tree of fifty cubits high" (Esth. v. 14). Tyndal and most of the early English translators have it *hanged on tree*, in this and the corresponding passages. I suppose that the New Testament writers used the expression *wood*, or *a beam of wood*, rather than *cross*, in order to make a verbal correspondence between the hanging of Christ and Deut. xxi. 23, where undoubtedly a wooden beam, or large stake, not a cross, is denoted. Comp. Gal. iii. 13. But as the cross is universally understood to be made of wood, it seems best to use the word which is found

31 him hath God exalted by his right hand, as a Leader and
Saviour, to give repentance to Israel, and forgiveness of
32 sins. And we are his witnesses of these things, and so
also is the Holy Spirit which God hath given to those
who obey him.

33 But when they heard this, they were filled with rage,
34 and were resolving to kill them. But there stood up one
in the council, a Pharisee, named Gamaliel, a doctor of the
law, in high esteem with all the people, and commanded to
35 put the men forth a little while, and said to them [of the
council], Men of Israel, take heed to yourselves as to what
36 ye are about to do in respect to these men. For before
these days arose Theudas, boasting himself to be somebody;
to whom a number of men, about four hundred,
joined themselves: who was slain, and all, as many as
37 obeyed him, were scattered, and came to nought. After
this man arose Judas the Galilæan, in the days of the
registering, and drew people away after him; he also perished,
38 and all, as many as obeyed him, were dispersed. And
now I say to you, Refrain from these men, and let them
alone; for if this design or this work be of men, it will
39 come to nought; but if it be of God, ye will not be able
to overthrow them; lest haply ye be found also fighting
against God.

40 And they were persuaded by him; and having called
the apostles, they beat them, and commanded them not
41 to speak in the name of Jesus, and released them. They
therefore went away from the presence of the council, rejoicing
that they were counted worthy to suffer shame in
42 behalf of that name; and every day, in the temple, and
in houses, they ceased not to teach, and to publish the
glad tidings concerning Jesus the Christ.

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in the Gospels. Both of the senses of the word tree, as used by the early English writers, are now obsolete, except in a few compound words, such as axle-tree, whipple-tree, &c.

VI. But in those days, when the number of the disciples was multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neg-
2 lected in the daily ministration. And the twelve called the multitude of the disciples to them, and said, It doth not seem to us proper, that we should leave the word of
3 God, and provide for tables. Therefore, brethren, look out among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint over this
4 business; but we will give ourselves closely to prayer, and to the ministry of the word.

5 And what was said pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch,
6 whom they set before the apostles; and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples in Jerusalem was greatly enlarged; and a great multitude of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great
9 wonders and signs among the people. But some of those who belonged to the so-called synagogue of the Freedmen, and of the Cyrenæans and Alexandrians, and of those from Cilicia and Asia, arose and disputed with Ste-
10 phen; and they were not able to resist the wisdom and
11 the Spirit with which he spoke. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought
13 him to the council, and set up false witnesses, who said,

Ver. 1. — *Hellenists;* i.e. Jews who used the Greek language, whether believers in Christ, or not.

This man ceaseth not to speak words against the holy
14 place, and the Law. For we have heard him say, This
Jesus the Nazarene will destroy this place, and change
15 the customs which Moses delivered to us. And all that
sat in the council, looking steadily upon him, saw his face
like the face of an angel.

VII. And the high-priest said, Are then these things so?
2 And he said, Brethren and fathers, hearken. The God
of glory appeared to our father Abraham, when he was
3 in Mesopotamia, before he dwelt in Haran, and said to
him, "Go forth from thy country and thy kindred, and
4 come into the land which I will show thee." * Then came
he out of the land of the Chaldæans, and dwelt in Haran;
and from thence, after his father was dead, he caused him
5 to remove into this land wherein ye now dwell; and he
gave him no inheritance in it, no, not so much as to set his
foot on; and he promised to give it to him for a possession,
and to his posterity after him, when as yet he had no child.
6 And God spoke in this manner: "That his posterity should
sojourn in a foreign land, and that they would bring them
7 into bondage, and ill-treat them four hundred years; and
the nation to which they shall be in bondage will I judge,"
said God; "and after that they shall come forth, and shall
worship me in this place." †

8 And he gave him the covenant of circumcision; and so
he begat Isaac, and circumcised him on the eighth day;
and Isaac begat Jacob, and Jacob the twelve patriarchs.
9 And the patriarchs, moved with envy, sold Joseph into
10 Egypt; and God was with him, and delivered him out of
all his afflictions, and gave him favor and wisdom in the
sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

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* Gen. xii. 1.

† Gen. xv. 13, 14.

11 Now there came a famine over all the land of Egypt
and Canaan, and great distress; and our fathers found no
12 sustenance. But Jacob, hearing that there was grain in
13 Egypt, sent out our fathers first. And at the second time
Joseph was recognized by his brothers, and the kindred of
14 Joseph became known to Pharaoh. Then Joseph sent and
called his father Jacob to him, and all his kindred, seventy-five
15 souls. And Jacob went down [into Egypt], and died,
16 he and our fathers. And they were removed to Shechem,
and laid in the tomb that Abraham bought for a sum of
money of the sons of Hamor, the father of Shechem.

17 But as the time of the promise drew near, which God
solemnly made to Abraham, the people grew and multiplied
18 in Egypt, until another king arose, who knew not
19 Joseph. The same dealt subtly with our race, and ill-treated
our fathers, so that they should cast out their
infants, that they might not be preserved alive.

20 In which time Moses was born, and was exceedingly
fair; who was nourished in his father's house three
21 months. And when he was cast out, Pharaoh's daughter
22 took him up, and nourished him for herself as a son. And
Moses was instructed in all the wisdom of the Egyptians,
23 and was mighty in his words and deeds. And when he
was forty years old, it came into his heart to visit his
24 brethren, the sons of Israel. And seeing one of them suffer
wrong, he defended him, and avenged him that was oppressed
25 by smiting the Egyptian. For he supposed his
brethren would understand that God through his hand
would give them salvation; but they understood not.
26 And the next day he showed himself to them as they
were contending, and urged them to peace, saying, Ye
27 are brethren; why do ye wrong one another? But he
who was wronging his neighbor thrust him away, saying,
"Who made thee a ruler and a judge over us?
28 Dost thou mean to kill me, as thou didst kill the Egyp-

29 tian yesterday?"* And Moses fled at this saying, and
became a sojourner in the land of Midian, where he be-
30 gat two sons. And when forty years were completed,
there appeared to him in the wilderness of Mount Sinai
31 an angel in the flaming fire of a bush. And Moses see-
ing it wondered at the sight; and as he drew near to be-
32 hold it, the voice of the Lord came [to him], saying, "I
am the God of thy fathers, the God of Abraham and Isaac
and Jacob."† And Moses trembled and durst not behold.
33 And the Lord said to him, "Loose the sandals from thy
34 feet; for the place where thou standest is holy ground. I
have surely seen the oppression of my people in Egypt, and
I have heard their groaning, and am come down to de-
liver them; and now, come, I will send thee into Egypt."‡
35 This Moses, whom they denied, saying, "Who made thee
a ruler and a judge?"§ this very man did God send both
as a ruler and a redeemer with the hand of the angel who
36 appeared to him in the bush. This very man brought them
out, working wonders and signs in the land of Egypt, and
37 in the Red Sea, and in the wilderness forty years. This
is the Moses who said to the sons of Israel, "A prophet
will God raise up to you from among your brethren, as
38 he raised up me."‖ This is he that was in the assembly
in the wilderness with the angel who spake to him on
Mount Sinai, and with our fathers; who received the
39 living oracles to give to us; to whom our fathers would
not be obedient, but thrust him from them, and in their
40 hearts turned back into Egypt, saying to Aaron, "Make
us gods who shall go before us; for as for this Moses,
who brought us out of the land of Egypt, we know not
41 what is become of him."¶ And they made a calf in those
days, and offered sacrifice to the idol, and rejoiced in the

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* Exod. ii. 14. † Exod. iii. 6. ‡ Exod. iii. 5, 7, 8, 10.
§ Exod. ii. 14. ‖ Deut. xviii. 18. ¶ Exod. xxxii. 1.

42 works of their own hands. But God turned away, and
gave them up to worship the host of heaven; as it is
written in the book of the Prophets, "Did ye offer to me
slain beasts and sacrifices for forty years in the wilderness,
43 O house of Israel? And ye took up the tabernacle of Mo-
loch, and the star of the god Rephan, the figures which ye
made to worship them; and I will carry you away beyond
Babylon."*

44 Our fathers had the tabernacle of the testimony in the
wilderness, as he that spoke to Moses commanded that
he should make it according to the pattern that he had
45 seen; which also our fathers received and brought in with
Joshua, at their taking possession of the gentiles whom
God drove out from before our fathers, until the days of
46 David; who found favor before God, and asked that he
47 might find a habitation for the God of Jacob. But Solo-
48 mon built him a house. Yet the Most High dwelleth
not in [temples] made with hands; as saith the prophet,
49 "Heaven is my throne, and the earth is my footstool.
What house will ye build for me? saith the Lord; or
50 what is the place of my rest? Did not my hands make
all these things?"†

51 Stiffnecked, and uncircumcised in heart and ears! ye
do always resist the Holy Spirit; as your fathers did, so
52 do ye. Which of the prophets did not your fathers per-
secute? And they slew those who foretold the coming
of the righteous one, of whom ye have now become the
53 betrayers and murderers; ye who received the Law as
ordained through angels, and did not keep it.

54 But when they heard these things, their hearts were
filled with rage, and they gnashed their teeth at him.
55 But, being full of the Holy Spirit, he looked up earnestly
into heaven, and saw the glory of God, and Jesus stand-

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* Amos v. 25–27.

† Isa. lxvi. 1, 2.

56 ing on the right hand of God, and said, Lo, I behold the
heavens opened, and the Son of man standing on the right
57 hand of God. And they cried out with a loud voice, and
stopped their ears, and rushed upon him with one accord;
58 and having cast him out of the city, they stoned
him. And the witnesses laid down their garments at the
59 feet of a young man named Saul; and they stoned Stephen,
making supplication, and saying, Lord Jesus, receive
60 my spirit. And kneeling down he cried with a loud voice,
Lord, lay not this sin to their charge. And saying this,
VIII. he fell asleep. And Saul was consenting to his death.

And there arose on that day a great persecution against
the church which was at Jerusalem; and all were scattered
abroad throughout the regions of Judæa and Samaria,
2 except the apostles. And devout men carried Stephen
3 to his burial, and made great lamentation over him. But
Saul ravaged the church, entering house after house, and
dragging both men and women, committed them to prison.

4 Now those that had been scattered abroad went through
5 the country preaching the word. And Philip went down
to a city of Samaria, and preached to them the Christ.
6 And the multitudes with one accord gave heed to the
things spoken by Philip, when they heard and saw the
7 signs which he wrought. For from many that had unclean
spirits came they out crying with a loud voice; and
many that were palsied, and that were lame, were cured.
8 And there was great joy in that city.

9 But before their arrival a certain man, named Simon,
was in the city, a man practising sorcery, and amazing
the people of Samaria, saying that he himself was some
10 great person; to whom they gave heed, from the least to
the greatest, saying, This man is the Power of God, which
11 is called Great. And to him they gave heed, because they
12 had for a long time been amazed by his sorceries. But

when they believed Philip, publishing the glad tidings
concerning the kingdom of God and the name of Jesus
13 Christ, they were baptized, both men and women. And
Simon himself also believed, and having been baptized he
continued with Philip, and was amazed when he beheld
the miracles and signs which were wrought.

14 And the apostles at Jerusalem, hearing that Samaria
had received the word of God, sent to them Peter and
15 John; who, having come down, prayed for them that they
16 might receive the Holy Spirit. For it had not yet fallen
upon any of them; but they had only been baptized into
17 the name of the Lord Jesus. Then they laid their hands
on them, and they received the Holy Spirit.

18 But Simon, seeing that the Spirit was given through
the laying on of the apostles' hands, offered them money,
19 saying, Give me also this power, that on whomever I lay
20 my hands, he may receive the Holy Spirit. But Peter
said to him, Thy money perish with thee! because thou
21 didst think to obtain the gift of God with money. Thou
hast neither part nor lot in this matter; for thy heart is
22 not right in the sight of God. Repent therefore of this
thy wickedness, and pray the Lord, if haply the thought
23 of thy heart may be forgiven thee. For I perceive that
thou art in the gall of bitterness, and in the bond of ini-
24 quity. And Simon answering said, Pray ye to the Lord
for me, that none of the things which ye have spoken may
come upon me.

25 They then, when they had testified and spoken the word
of the Lord, were returning to Jerusalem, and publishing
26 the glad tidings in many villages of the Samaritans. But
an angel of the Lord spoke to Philip, saying, Arise, and
go towards the south, to the way that goeth down from
27 Jerusalem to Gaza. This is a desert way. And he arose
and went; and lo! a man of Ethiopia, a eunuch, a high
officer of Candace queen of the Ethiopians, who had the

charge of all her treasure, and had come to Jerusalem to
28 worship, was returning and sitting in his chariot; and he
29 was reading the prophet Isaiah. And the Spirit said to
30 Philip, Go near and join thyself to this chariot. And
Philip ran up, and heard him reading Isaiah the prophet,
and said, Well, but dost thou understand what thou art
31 reading? And he said, How can I, unless some one shall
guide me? And he invited Philip to come up and sit with
32 him. And the passage of the scripture which he was reading
was this: "He was led as a sheep to the slaughter; and
like a lamb dumb before his shearer, so he openeth not
33 his mouth. In his humiliation judgment was refused him;
and who shall describe his generation? for his life is taken
34 away from the earth."* And the eunuch answering said, I
pray thee, of whom doth the prophet say this? Of himself,
35 or of some other man? And Philip opened his mouth, and
beginning with this scripture declared to him the glad tidings
36 concerning Jesus. And as they went along the road,
they came to a certain water; and the eunuch saith, See,
here is water; what is there to hinder my being baptized?
38 And he commanded that the chariot should stop;
and they both went down into the water, both Philip
39 and the eunuch; and he baptized him. But when they
had come up out of the water, the Spirit of the Lord
caught away Philip; and the eunuch saw him no more, for
40 he went on his way rejoicing. But Philip was found at
Azotus; and passing through, he published the glad tidings
in all the cities, till he came to Cæsarea.

IX. But Saul, yet breathing out threatening and slaughter
against the disciples of the Lord, went to the high-
2 priest, and asked of him letters to Damascus to the
synagogues, that if he found any who were of this way

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* Isa. liii. 7, 8.

of belief, whether they were men or women, he might
3 bring them bound to Jerusalem. And as he journeyed, he
came near Damascus; and suddenly there shone around
4 him a light from heaven; and he fell to the earth, and
heard a voice saying to him, Saul, Saul, why persecutest
5 thou me? And he said, Who art thou, Lord? And he
6 answered, I am Jesus whom thou persecutest. But arise,
and go into the city, and it shall be told thee what thou
must do.

7 And the men that journeyed with him stood speech-
8 less, hearing the voice, but seeing no one. And Saul
arose from the earth; but when his eyes were opened, he
saw nothing; and they led him by the hand, and brought
9 him into Damascus. And he was three days without
sight, and neither ate nor drank.

10 And there was a certain disciple at Damascus, named
Ananias, and to him the Lord said in a vision, Ananias!
11 And he said, Behold, I am here, Lord. And the Lord
said to him, Arise, and go into the street called Straight,
and inquire in the house of Judas for one called Saul, of
12 Tarsus; for lo! he prayeth, and hath seen a man, named
Ananias, coming in and putting his hand on him, that he
13 might receive sight. But Ananias answered, Lord, I have
heard from many about this man, how great evils he hath
14 done to thy saints at Jerusalem. And here he hath au-
thority from the chief priests to bind all that call on thy
15 name. But the Lord said to him, Go; for this man is to
me a chosen vessel, to bear my name before nations, and
16 kings, and the sons of Israel. For I myself will show him
how great things he must suffer for my name's sake.

17 And Ananias went away, and entered the house; and
putting his hands on him, he said, Brother Saul, the
Lord, even Jesus who appeared to thee in the way thou
camest, hath sent me, that thou mayst receive sight, and
18 be filled with the Holy Spirit. And immediately there

fell off from his eyes as it were scales; and he received
19 sight, and arose, and was baptized. And having taken
some food he was strengthened.

And he was some days with the disciples in Damascus.
20 And immediately he preached Jesus in the synagogues,
21 that he is the Son of God. And all that heard him were
amazed, and said, Is not this he that destroyed in Jerusalem those who called on this name? And he hath come
hither for this purpose, that he may bring them bound to
22 the chief priests. But Saul gained still more strength,
and confounded the Jews who dwelt at Damascus, proving that this is the Christ.

23 But after many days had passed, the Jews took coun-
24 sel together to kill him; but their plot became known to
Saul; and they were even watching the gates day and
25 night to kill him. But his disciples took him by night, and
let him down through the wall, lowering him in a basket.

26 And when he had come to Jerusalem, he attempted to
join himself to the disciples; and they were all afraid of
27 him, not believing that he was a disciple. But Barnabas
took him, and brought him to the apostles, and related to
them how he had seen the Lord on the road, and that he
had spoken to him, and how he had preached boldly at
28 Damascus in the name of Jesus. And he was with them
29 going in and out at Jerusalem, speaking boldly in the
name of the Lord. And he often spoke and disputed with
the Hellenists; but they were endeavoring to slay him.
30 But the brethren obtaining knowledge of it, brought him
down to Cæsarea, and sent him forth to Tarsus.

31 The church therefore throughout all Judæa and Galilee
and Samaria had peace, being built up, and walking in
the fear of the Lord; and by the exhortation of the
Holy Spirit it was greatly increased.

32 And it came to pass, that as Peter went through the
whole country, he came down also to the saints who

33 dwelt at Lydda. And there he found a certain man
named Æneas, who had lain on a bed eight years, and was
34 palsied. And Peter said to him, Æneas, Jesus the Christ
healeth thee; arise, and make thy bed. And he arose im-
35 mediately. And all that dwelt in Lydda and Sharon saw
him; and they turned to the Lord.

36 Now at Joppa there was a certain disciple named Tabi-
tha, which name being interpreted is the same as Dorcas,
that is, Gazelle. This woman was full of good works and
37 alms-deeds which she did. And it came to pass in those
days, that she fell sick, and died; and when they had
38 washed her, they laid her in an upper chamber. And
as Lydda was near Joppa, the disciples, having heard that
Peter was there, sent to him two men with the entreaty,
39 Do not delay to come to us. Then Peter arose, and went
with them. When he was come, they brought him into
the upper chamber; and all the widows came to him weep-
ing, and showing the coats and cloaks which Dorcas made
40 while she was with them. But Peter put them all forth,
and kneeled down and prayed; and turning to the body
he said, Tabitha, arise. And she opened her eyes; and
41 seeing Peter, she sat up. And he gave her his hand, and
raised her up; and calling the saints and the widows, he
42 presented her alive. And it became known throughout all
43 Joppa; and many believed in the Lord. And it came to
pass, that he tarried many days in Joppa with one Simon,
a tanner.

X. Now a certain man in Cæsarea, named Cornelius, a
2 centurion of the band called the Italian band, a devout
man, and one that feared God with all his house, giving
much alms to the people, and praying to God always,
3 saw in a vision plainly, about the ninth hour of the
day, an angel of God coming in to him, and saying to
4 him, Cornelius! And he, looking steadily at him, and

becoming affrighted, said, What is it, Lord? And he said
to him, Thy prayers and thine alms have come up for a
5 memorial before God. And now send men to Joppa, and
6 call for one Simon, who is surnamed Peter; he lodgeth
with one Simon a tanner, whose house is by the sea-side.

7 And when the angel that spoke to him had departed, he
called two of his household servants, and a devout soldier
8 of those who waited on him, and having told them every
thing sent them to Joppa.

9 On the morrow, as they were on their journey, and were
drawing near the city, Peter went up on the house-top to
10 pray, about the sixth hour. And he became very hungry
and wished to eat; but while they were making ready, a
11 trance came upon him, and he beheld heaven opened, and
a sort of vessel descending, as it were a large sheet having cords at the four corners, and let down upon the
12 earth; wherein were all the four-footed beasts and creeping things of the earth, and birds of the air. And there
13
14 came a voice to him, Arise, Peter; slay, and eat. But Peter said, Not so, Lord; for I have never eaten anything
15 common and unclean. And a voice came to him again,
the second time, That which God hath cleansed, call not
16 thou common. This was done three times; and the vessel was immediately taken up into heaven.

17 Now, while Peter was doubting within himself what the
vision which he had seen meant, lo! the men who were
sent from Cornelius had made inquiry for Simon's house,
18 and stood before the gate; and they called, and asked
19 whether Simon, surnamed Peter, lodged there. And
while Peter was meditating on the vision, the Spirit said
20 to him, Behold, men are seeking thee; but arise, and go
down, and go with them, without scruple; for I have sent
them.

21 And Peter went down to the men and said, Behold, I
am he whom ye are seeking; for what cause have ye

22 come? And they said, Cornelius a centurion, a righteous
man, and one that feareth God, and of good report among
all the nation of the Jews, was warned from God by a holy
angel to send for thee to his house, and to hear words from
23 thee. Then he called them in, and lodged them.

And on the morrow he arose and went forth with them,
and certain of the brethren from Joppa accompanied him.
24 And the morrow after, he came into Cæsarea. And Cornelius was expecting them, and had called together his
kinsmen and near friends.

25 And as Peter came in, Cornelius met him, and fell down
26 at his feet, and did him reverence. But Peter raised
27 him up, saying, Stand up; I myself also am a man. And
while talking with him, he went in, and found many who
28 had come together. And he said to them, Ye know that
it is an unlawful thing for a Jew to keep company with
one of another nation, or to come near him; but God
showed me that I should not call any man common or
29 unclean. Wherefore I came without objection, when sent
for. I ask therefore, for what reason did ye send for me?
30 And Cornelius said, Four days ago, I was fasting till this
hour; and at the ninth hour was praying in my house;
31 and lo! a man stood before me in bright clothing, and
said, Cornelius, thy prayer hath been heard, and thine
32 alms have been remembered before God. Send therefore
to Joppa, and call for Simon, who is surnamed Peter; he
lodgeth in the house of Simon a tanner, by the sea-side;
33 and he, when he cometh, will speak to thee. I therefore
sent to thee immediately; and thou hast done well in coming here. Now therefore we are all present before God
to hear all things that have been commanded thee from
the Lord.

34 And Peter opened his mouth, and said, Of a truth I per-
35 ceive that God is not a respecter of persons, but in every
nation he that feareth him and worketh righteousness is

36 acceptable to him — the word which he sent to the sons of Israel, publishing glad tidings of peace through Jesus
37 Christ; he is Lord of all men. Ye yourselves know what was spoken of through the whole of Judæa, beginning from
38 Galilee after the baptism which John preached, relating to Jesus of Nazareth, that God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were overpowered by the Devil; for God
39 was with him. And we are witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also slew by hanging him on a cross.
40 Him God raised up on the third day, and caused him to
41 be manifested, not to all the people, but to witnesses before appointed by God, to ourselves, who ate and drank
42 with him after he rose from the dead; and he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be judge of the living
43 and the dead. To him all the prophets bear witness, that through his name every one that believeth in him shall receive forgiveness of sins.

44 While Peter was yet speaking these words, the Holy
45 Spirit fell on all that heard the word. And those of the circumcision who believed, as many as came with Peter, were astonished that on the gentiles also was poured out
46 the gift of the Holy Spirit; for they heard them speaking with tongues, and magnifying God. Then answered
47 Peter, Can any one forbid water, that these should not be baptized, who have received the Holy Spirit even as we
48 have? And he commanded that they should be baptized in the name of the Lord. Then they entreated him to remain some days.

XI. And the apostles and the brethren throughout Judæa heard that the gentiles also had received the word of God.
2 And when Peter went up to Jerusalem, they that were of

3 the circumcision contended with him, saying, Thou didst
go in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter to them in order from
5 the beginning, saying, I was in the city of Joppa praying,
and in a trance I saw a vision, a sort of vessel descending,
as it were a great sheet, let down from heaven by four
6 corners, and it came even to me; on which fixing my
eyes, I observed, and saw the four-footed beasts of the
earth, and the wild beasts, and the creeping things, and
7 the birds of the air. And I also heard a voice saying to
8 me, Arise, Peter; slay and eat. But I said, Not so, Lord;
for nothing common or unclean ever entered my mouth.
9 But a voice answered the second time out of heaven, That
10 which God hath cleansed, call not thou common. And this
was done three times; and all were again drawn up into
11 heaven. And lo! immediately there stood three men at
the house where I was, having been sent to me from
12 Cæsarea. And the Spirit bade me go with them. And
these six brethren also came with me, and we entered
13 the man's house. And he told us how he had seen the
angel in his house, standing and saying to him, Send to
14 Joppa, and call for Simon, surnamed Peter; who will
speak to thee words by which thou shalt be saved, and
15 all thy house. And as I began to speak, the Holy Spirit
16 fell on them, as on us at the beginning. And I remembered
the word of the Lord, that he said, John indeed baptized
with water, but ye shall be baptized in the Holy
17 Spirit. Since then God gave the like gift to them as
to us, on believing in the Lord Jesus Christ, who was
I, that I could withstand God?

18 And when they heard these things, they held their
peace, and glorified God, saying, So then to the gentiles
also God hath granted repentance unto life.

19 Now they who were scattered abroad by the persecution
that arose on account of Stephen travelled as far as

Phœnicia, and Cyprus, and Antioch, speaking the word to
20 none but Jews. But some of them were men of Cyprus
and Cyrene, who, when they had come to Antioch, spoke
to the Greeks, publishing the glad tidings of the Lord
21 Jesus. And the hand of the Lord was with them; and
22 a great number believed, and turned to the Lord. But
the talk concerning them came to the ears of the church
which was in Jerusalem; and they sent forth Barnabas,
23 to go as far as Antioch; who, when he came, and saw the
grace of God, rejoiced, and exhorted all to cleave to the
24 Lord with purpose of heart; for he was a good man, and
full of the Holy Spirit and of faith. And a great multi-
25 tude was added to the Lord. And he went to Tarsus, to
26 seek for Saul; and when he had found him, he brought
him to Antioch. And it came to pass, that for a whole
year they came together in the church, and taught a great
multitude; and the disciples were first called Christians in
Antioch.

27 And in those days prophets came down from Jerusalem
28 to Antioch. And one of them named Agabus stood up,
and signified by the Spirit, that there was about to be a
great famine over the whole world; which came to pass in
29 the days of Claudius. And according as any one of the
disciples was prospered, they determined every one of
them to send relief to the brethren who dwelt in Judæa;
30 which also they did, sending it to the elders by the hands
of Barnabas and Saul.

XII. Now about that time, Herod the king laid his hands
2 upon certain of the church, to oppress them. And he
3 slew James, the brother of John, with the sword. And
seeing that it pleased the Jews, he proceeded to appre-
hend Peter also; (then were the days of unleavened
4 bread;) and he seized him and put him in prison, and
delivered him to four quaternions of soldiers to keep

him; intending after the passover to bring him forth to
5 the people. Peter therefore was kept guarded in prison;
but earnest prayer was made by the church to God in
his behalf.

6 And when Herod was about to bring him forth, on that
night Peter was sleeping between two soldiers, bound with
two chains, and keepers before the door were guarding the
7 prison. And lo! an angel of the Lord came to him, and
a light shone in the room; and he smote Peter on the
side, and roused him, saying, Rise up quickly. And his
8 chains fell from his hands. And the angel said to him,
Gird thyself, and bind on thy sandals; and he did so.
And he saith to him, Throw thy garment round thee, and
9 follow me. And he went out, and followed; and he knew
not that what was done by the angel was real, but thought
10 he saw a vision. And when they had passed the first and
the second guard, they came to the iron gate that leadeth
to the city, which opened to them of itself; and they went
out and passed on through one street, and the angel imme-
11 ately departed from him. And when Peter had come to
himself, he said, Now I know certainly, that the Lord hath
sent forth his angel, and hath delivered me out of the hand
of Herod, and from all the expectation of the people of the
12 Jews. And when he understood the matter, he came to the
house of Mary the mother of John, surnamed Mark, where
13 many were gathered together, and praying. And as he
knocked at the door of the gate, a maid-servant came to
14 listen, named Rhoda; and recognizing Peter's voice, she
opened not the gate for gladness; but ran in, and told
15 them that Peter was standing before the gate. And they
said to her, Thou art mad. But she positively affirmed that
16 it was even so. Then they said, It is his angel. But
Peter continued knocking; and opening the door, they
17 saw him, and were amazed. But beckoning to them with
his hand to be silent, he related how the Lord had

brought him out of the prison. And he said, Go and tell these things to James, and to the brethren. And he departed, and went to another place.

18 And when it was day, there was no small commotion among the soldiers, as to what had become of Peter.
19 And Herod, when he had sought for him and found him not, examined the keepers, and commanded that they should be led away [to execution]. And he went down from Judæa to Cæsarea, and there abode.

20 And he was highly displeased with the Tyrians and Sidonians; but they came to him with one accord, and having made Blastus the king's chamberlain their friend, sued for peace; because their country drew its nourishment
21 from that of the king. And on a day appointed, Herod, having arrayed himself in royal apparel, and taken his
22 seat on the throne, made a speech to them. And thereupon the people shouted, The voice of a god, and not of a man!
23 But immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten by worms, and expired.

24 25 But the word of God grew and was extended. And Barnabas and Saul returned from Jerusalem, having performed their service, taking with them also John, surnamed Mark.

XIII. Now there were at Antioch, in the church that was there, prophets and teachers; Barnabas, and Simeon who was called Niger, and Lucius the Cyrenæan, and Manaen,
2 the foster-brother of Herod the tetrarch, and Saul. And while they were ministering to the Lord, and fasting, the Holy Spirit said, Set apart for me Barnabas and Saul for
3 the work to which I have called them. Then, after they had fasted and prayed, and laid their hands on them, they sent them away.

4 They therefore being sent forth by the Holy Spirit,

came down to Seleucia, and from thence sailed to Cyprus.
5 And having come to Salamis, they preached the word of
God in the synagogues of the Jews; and they had also
6 John as an assistant. And when they had gone through
the whole island as far as Paphos, they found a certain
magian, a Jewish false prophet, whose name was Bar-
7 jesus, who was with the proconsul of the country, Ser-
gius Paulus, an intelligent man. He, having called for
Barnabas and Saul, desired to hear the word of God.
8 But Elymas the magian (for so is his name interpreted)
withstood them, seeking to turn away the proconsul from
9 the faith. But Saul (who is also called Paul), filled with
10 the Holy Spirit, fixed his eyes on him and said, O full of
all deceit, and of all mischief, son of the Devil, enemy
of all righteousness, wilt thou not cease to pervert the right
11 ways of the Lord? And now, behold, the hand of the Lord
is upon thee, and thou wilt be blind, not seeing the sun
for a season. And immediately there fell on him a mist
and darkness; and going about he sought to find some
12 who would lead him by the hand. Then the proconsul,
when he saw what had taken place, believed, being aston-
ished at the doctrine of the Lord.

13 And Paul and his company, having put to sea from
Paphos, came to Perga in Pamphylia. But John, depart-
14 ing from them, returned to Jerusalem. And they, going
on from Perga, came to Antioch in Pisidia; and they went
15 into the synagogue on the sabbath-day, and sat down. And
after the reading of the Law and the Prophets, the rulers
of the synagogue sent to them, saying, Brethren, if ye have
any word of exhortation for the people, speak.

16 Then Paul stood up, and beckoned with his hand and
17 said, Men of Israel, and ye that fear God, hearken. The
God of this people chose our fathers, and he exalted the
people in their sojourn in the land of Egypt, and with
18 a high arm he brought them out of it; and for about forty

19 years he nourished them in the wilderness. And having
destroyed seven nations in the land of Canaan, he gave
20 them their land as a possession. And after that, for about
four hundred and fifty years, he gave judges, until Samuel
21 the prophet. And afterward they asked for a king; and
God gave them Saul the son of Kish, a man of the tribe
22 of Benjamin, for forty years; and having removed him,
he raised up to them David to be their king, to whom he
gave testimony, saying, "I have found David the son of
Jesse, a man after my own heart, who will do all my
will."*

23 From the seed of this man hath God, according to his
24 promise, brought to Israel a Saviour, Jesus; before whose
coming forward John had first preached a baptism of repentance
25 to all the people of Israel. And as John was
finishing his course, he said, Who do ye think that I
am? I am not He. But lo! there cometh after me one,
26 the sandal of whose feet I am not worthy to loose. Brethren,
sons of the stock of Abraham, and those among
you who fear God, to you was the word of this salvation
27 sent forth. For they that dwell at Jerusalem, and their
rulers, not knowing him, nor the voices of the prophets
which are read every sabbath, fulfilled them in condemning
28 him. And though they found nothing deserving death in
29 him, they asked of Pilate that he should be slain. And
when they had accomplished all that was written of him,
they took him down from the cross, and laid him in a tomb.
30 31 But God raised him from the dead, and he was seen for
many days by those who came up with him from Galilee
to Jerusalem, who are now his witnesses to the people.
32 And we declare to you the glad tidings, that the promise
33 which was made to the fathers God hath fulfilled to us
their children, in raising up Jesus [from the dead]; as it

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* See Ps. lxxxix. 20; 1 Sam. xiii. 14.

is also written in the first Psalm: "Thou art my Son; I
34 have this day begotten thee."* And that he raised him up
from the dead, no more to return to corruption, he hath
thus spoken: "I will give you the sure holy things prom-
35 ised to David."† Wherefore also in another Psalm he
saith, "Thou wilt not suffer thy holy one to see corrup-
36 tion."‡ For David, after having in his own generation
served the will of God, fell asleep, and was added to his
37 fathers, and saw corruption; but he whom God raised
38 from the dead did not see corruption. Be it therefore
known to you, brethren, that through this man is an-
39 nounced to you the forgiveness of sins; and by him
every one that believeth is justified from all things, from
40 which ye could not be justified by the law of Moses. Be-
ware therefore, lest that come upon you which is spoken in
41 the Prophets, "Behold, ye despisers, and wonder, and per-
ish! for I work a work in your days, a work which ye will
not believe, though one should plainly declare it to you." §

42 And as they were going out, they besought that these
words might be spoken to them on the next sabbath.
43 And when the synagogue broke up, many of the Jews
and proselyte worshippers followed Paul and Barnabas;
who, speaking to them, exhorted them to continue in the
grace of God.

44 And on the next sabbath almost the whole city came
45 together to hear the word of the Lord. But when the
Jews saw the multitudes, they were filled with indigna-
tion, and spoke against what was spoken by Paul, con-
46 tradicting and reviling. Then Paul and Barnabas said
boldly and plainly, It was necessary that the word of
God should first be spoken to you; but seeing ye thrust
it from you, and judge yourselves unworthy of the ever-
47 lasting life, lo! we turn to the gentiles. For thus hath

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* Ps. ii. 7. † Isa. lv. 3. ‡ Ps. xvi. 10. § Hab. i. 5.

the Lord commanded us: "I have set thee to be a light
of the gentiles, that thou mayst bring salvation even to
48 the end of the earth."* And when the gentiles heard
this, they rejoiced, and glorified the word of the Lord;
and as many as were ordained to everlasting life, believed.
49 And the word of the Lord was spread abroad throughout
the whole country.

50 But the Jews stirred up the women of rank who worshipped
God, and the chief men of the city, and raised a
persecution against Paul and Barnabas, and drove them
51 from their borders. But they shook off the dust of their
52 feet against them, and came to Iconium. And the disciples
were filled with joy and with the Holy Spirit.

XIV. And it came to pass in Iconium, that they went
together into the synagogue of the Jews, and so spoke
that a great multitude both of Jews and Greeks believed.
2 But the Jews that disbelieved stirred up and embittered
3 the minds of the gentiles against the brethren. They
abode therefore a long time there, speaking boldly in reliance
on the Lord, who gave testimony to the word of his
grace, granting signs and wonders to be wrought by their
4 hands. But the multitude of the city was divided; and
some held with the Jews, and some with the apostles.
5 And when a movement was made both of the gentiles,
and the Jews with their rulers, to abuse and stone them,
6 they became aware of it, and fled to the cities of Lyca-
7 onia, Lystra and Derbe, and the neighboring country; and
they were publishing the glad tidings there.

8 And at Lystra there sat a certain man who had not
the use of his feet, a cripple from his birth, who never
9 had walked. This man heard Paul speaking; who looking
steadily at him, and perceiving that he had faith to be

Chap. XIII. 50. — *who worshipped God;* i.e. proselytes from heathenism, who joined in the Jewish worship. Comp. ver. 43.

* Isa. xlix. 6.

10 healed, said with a loud voice, Stand upright on thy feet.
And he leaped up and walked.

11 And the multitudes, seeing what Paul had done, lifted
up their voices, saying, in the language of Lycaonia,
The gods have come down to us in the likeness of men.
12 And they called Barnabas, Jupiter; and Paul, Mercury,
13 because he was the chief speaker. Then the priest of Jupiter,
that was in front of the city, brought oxen and garlands
to the gates, and would have offered sacrifice with
14 the multitudes. But the apostles, Barnabas and Paul,
when they heard of it, rent their garments, and rushed
15 forth to the multitude, crying out and saying, Men, why
do ye these things? We also are men of like nature
with you, bringing to you glad tidings, that ye may turn
from these vanities to the living God, who made heaven
16 and earth and sea, and all things that are therein; who
in the ages past suffered all the nations to walk in their
17 own ways; although he left not himself without witness,
in that he did good, giving you rain from heaven and
fruitful seasons, filling your hearts with food and gladness.

18 And with these words, they hardly restrained the multitudes
from sacrificing to them.

19 But there came thither Jews from Antioch and Iconium;
who, having persuaded the multitudes, and stoned Paul,
dragged him out of the city, supposing him to be dead.
20 But the disciples having gathered around him, he rose up,
and came into the city. And the next day he departed
21 with Barnabas to Derbe. And when they had published
the glad tidings to that city, and had made many disciples,
they went back to Lystra, and to Iconium, and to Antioch;
22 confirming the souls of the disciples, exhorting them to
continue in the faith, and saying that it is through many
afflictions that we must enter into the kingdom of God.

23 And having appointed for them elders in every church,

they prayed with fasting, and commended them to the Lord,
24 in whom they believed. And having gone through Pisidia,
25 they came to Pamphylia; and when they had spoken the
26 word in Perga, they went down to Attalia, and thence set
sail for Antioch, whence they had been commended to the
grace of God, for the work which they had accomplished.
27 And when they had arrived and had gathered the church
together, they related what great things God had wrought
with them, and that he had opened a door of faith to the
28 gentiles. And they abode no little time with the disciples.

XV. And there came down certain men from Judæa, and
taught the brethren, Unless ye are circumcised after the
2 custom of Moses, ye cannot be saved. But when Paul
and Barnabas had had no small dissension and debate
with them, they determined that Paul and Barnabas, and
certain others of them, should go up to Jerusalem to the
apostles and elders about this question.

3 They therefore, having been sent forward by the church,
passed through Phœnicia and Samaria, declaring the conversion of the gentiles; and they caused great joy to all
4 the brethren. And having come to Jerusalem, they were
welcomed by the church, and by the apostles and elders,
and they related what great things God had wrought
5 with them. But there rose up certain believers of the
sect of the Pharisees, saying, It is necessary to circumcise
them, and to command them to keep the law of Moses.

6 And the apostles and the elders came together to con-
7 sider this matter. And after much debate, Peter rose up
and said to them, Brethren, ye know that a long time ago
God made choice among you, that by my mouth the gentiles should hear the word of the glad tidings, and believe.
8 And God, who knoweth the heart, bore them witness,
9 giving them the Holy Spirit, as he gave it to us; and

made no difference between us and them, having purified
10 their hearts by faith. Now therefore why do ye provoke
the anger of God, by putting a yoke upon the neck of the
disciples, which neither our fathers nor we were able to
11 bear? But we believe that we shall be saved through
the grace of the Lord Jesus, in the same manner as they.

12 And all the multitude became silent, and listened to Barnabas and Paul, while they related what great signs and wonders God had wrought among the gentiles by them.

13 And after they had done speaking, James answered,
14 saying, Brethren, hearken to me. Simeon hath related
how God first visited the gentiles, to take out of them
15 a people for his name. And with this agree the words
16 of the Prophets, as it is written: "After this I will return,
and will rebuild the tabernacle of David which hath
17 fallen; and I will rebuild its ruins, and will set it up; that
the rest of men may seek after the Lord, and all the gentiles,
who have been called by my name, saith the Lord,
18 who doeth these things, which were known from the be-
19 ginning."* Wherefore my judgment is, that we should not
trouble those who from among the gentiles are turning to
20 God; but that we should write to them by letter to abstain
from pollutions of idols, and from fornication, and from that
21 which hath been strangled, and from blood. For Moses
from the times of old hath had in every city those who
preach him, being read in the synagogues every sabbath.

22 Then it was decided by the apostles and the elders,
with the whole church, to choose men from among themselves,
and send them to Antioch, with Paul and Barnabas,
namely, Judas called Barsabbas, and Silas, leading
23 men among the brethren. And they wrote by them, "The
apostles, and the elders, and the brethren, to the breth-

Chap. XV. 17. —*called by my name;* i.e. called the people of Jehovah.

* Amos ix. 11, 12.

ren who are from the gentiles in Antioch and Syria and
24 Cilicia, greeting. Whereas we have heard, that some who
went out from us have troubled you with words, subvert-
25 ing your souls, to whom we gave no command; it seemed
good to us, having become of one mind, to choose men and
send them to you, with our beloved Barnabas and Paul,
26 men who have hazarded their lives for the name of our
27 Lord Jesus Christ. We have sent therefore Judas and
Silas, who will themselves tell you the same things by
28 word of mouth. For it seemed good to the Holy Spirit
and to us, to lay upon you no further burden except
29 these necessary things: to abstain from meats offered
to idols, and from blood, and from things strangled, and
from fornication; from which if ye keep yourselves, ye
will do well. Farewell."

30 They therefore being sent away came to Antioch; and
when they had gathered the multitude together, they
31 delivered the letter. And when they had read it, they
32 rejoiced over the encouragement. And Judas and Silas,
who were themselves prophets, exhorted the brethren
33 with many words and confirmed them. And when they
had remained some time, they were dismissed with peace
35 from the brethren to those who sent them. But Paul and
Barnabas continued in Antioch, teaching and publishing,
with many others also, the glad tidings of the word of the
Lord.

36 And some days after, Paul said to Barnabas, Let us go
again and visit the brethren in every city where we have
preached the word of the Lord, and see how they are.
37 And Barnabas determined to take with them John, called
38 Mark. But Paul did not think it proper to take with them
a man who had left them in Pamphylia, and went not with
39 them to the work. And there arose a sharp contention, so
that they parted from each other, and Barnabas took Mark
and sailed to Cyprus.

40 And Paul chose Silas and went forth, having been commended
41 by the brethren to the grace of the Lord. And he
went through Syria and Cilicia, confirming the churches.

XVI. And he came to Derbe and Lystra; and lo! a certain
disciple was there, named Timothy, the son of a believing
2 Jewess, but whose father was a Greek; who was well
3 spoken of by the brethren in Lystra and Iconium. Him
Paul wished to go forth with him, and took and circumcised
him on account of the Jews who were in those
places; for they all knew that his father was a Greek.

4 And as they journeyed through the cities, they delivered
to them for their observance the decrees which had
been ordained by the apostles and elders that were at
5 Jerusalem. The churches therefore were established in
the faith, and increased in number daily.

6 And having gone through Phrygia and the Galatian
country, on being forbidden by the Holy Spirit to preach
7 the word in Asia, they came to Mysia, and were attempting
to go into Bithynia; but the Spirit of Jesus did not permit
8 them. And passing by Mysia, they came to Troas.

9 And a vision appeared to Paul in the night. There stood
a man of Macedonia beseeching him and saying, Come over
10 into Macedonia and help us. And when he had seen the
vision, we immediately endeavored to go into Macedonia,
concluding that the Lord had called us to publish the glad
tidings to them.

11 And setting sail from Troas, we came with a straight
course to Samothrace, and on the day following to Neapolis;
12 and thence to Philippi, which is a chief city of the
province of Macedonia, a colony. And we remained in
13 the city some days. And on the sabbath-day we went
forth out of the gate to a river-side, where was wont to
be a place of prayer, and we sat down, and spoke to the
women who had assembled.

14 And a certain woman named Lydia, a seller of purple,

of the city of Thyatira, who worshipped God, was listening; whose heart the Lord opened to attend to the things
15 which were spoken by Paul. And when she had been baptized, and her household, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house, and abide. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain bond-maid having a soothsaying spirit met us, who brought her masters much gain by soothsay-
17 ing. This woman followed Paul and us, and cried, saying, These men are the servants of the most high God, who
18 announce to you the way of salvation. And this she did for many days. But Paul, being much displeased, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out immediately.

19 But her masters seeing that the hope of their gain was gone, laid hold of Paul and Silas, and dragged them into
20 the market-place to the rulers; and having brought them before the magistrates, said, These men are grievously
21 disturbing our city, being Jews; and they teach customs which it is not lawful for us Romans to receive or observe.
22 And the multitude rose up together against them, and the magistrates, tearing off their clothes, commanded to beat
23 them with rods; and when they had laid on them many stripes, they cast them into prison, charging the jailer to
24 keep them safely; who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 But at midnight Paul and Silas praying, were singing praises to God; and the prisoners were listening to
26 them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and all the doors were immediately opened, and the bands of all
27 were loosed. And the jailer awakening out of sleep, and

seeing the prison-doors open, drew his sword, and was
about to kill himself, supposing that the prisoners had
28 escaped. But Paul cried with a loud voice, saying, Do
29 thyself no harm, for we are all here. Then he called
for a light, and sprang in, and fell down trembling before
30 Paul and Silas; and having brought them out, he said,
31 Sirs, what must I do to be saved? And they said, Believe
in the Lord Jesus, and thou wilt be saved, and thy
32 household. And they spoke to him the word of the Lord,
33 and to all that were in his house. And he took them
with him at that hour of the night, and washed their
stripes; and he was immediately baptized, himself and all
34 that belonged to him. And when he had brought them
up into his house, he set food before them, and rejoiced
with all his house, having become a believer in God.

35 And when it was day, the magistrates sent the sergeants,
36 saying, Release those men. And the jailer reported these
words to Paul: The magistrates have sent to release you;
37 now therefore come out, and go in peace. But Paul said
to them, They have publicly beaten us uncondemned, although
we are Romans, and have thrust us into prison;
and now do they thrust us out secretly? No; but let
38 them come themselves, and bring us out. And the sergeants
reported these words to the magistrates; and they
were afraid when they heard that they were Romans.
39 And they came and besought them; and when they had
brought them out, they entreated them to leave the city.
40 And when they had come out of the prison, they went
into the house of Lydia; and when they saw the brethren,
they exhorted them, and departed.

XVII. And when they had passed through Amphipolis and
Apollonia, they came to Thessalonica, where was the synagogue
2 of the Jews. And Paul, as his custom was, went
in among them, and for three sabbaths discoursed to them

3 out of the Scriptures, explaining them, and setting forth
that it was necessary for the Christ to suffer, and to rise
from the dead, and that "this is the Christ,—Jesus whom
4 I am making known to you." And some of them were convinced, and joined themselves to Paul and Silas, and of the
devout Greeks a great multitude, and of the women of
high rank not a few.

5 But the unbelieving Jews, taking with them certain bad
men of the idlers in the market-place, and gathering a
crowd, set the city in an uproar; and having come to
the house of Jason, they endeavored to bring them out
6 to the people; but not finding them, they dragged Jason
and some of the brethren before the city magistrates, crying out, These men that have turned the world upside down
7 have come hither also; whom Jason hath entertained; and
they are all acting in opposition to the decrees of Cæsar,
saying that there is another king, Jesus.

8 And they alarmed the multitude and the city magis-
9 trates when they heard these things. And having taken
security of Jason and of the others, they let them go.

10 And the brethren immediately sent away Paul and Silas by night to Berœa; who, having come there, went into
11 the synagogue of the Jews. These were more noble than
those in Thessalonica, in that they received the word with
all readiness, and searched the Scriptures daily, whether
12 these things were so. Many of them therefore believed;
and of the Grecian women of rank and men, not a few.
13 But when the Jews of Thessalonica knew that at Berœa,
too, the word of God was preached by Paul, they came
14 hither also, and stirred up the multitudes. And then immediately the brethren sent away Paul to go to the sea;
15 but Silas and Timothy remained there. And they who
conducted Paul brought him to Athens; and having received a commandment to Silas and Timothy to come to
him as soon as possible, they departed.

16 Now while Paul was waiting for them at Athens, his
spirit was stirred within him, when he saw the city full
17 of idols. Therefore he reasoned in the synagogue with
the Jews and the devout [Greeks], and in the market
18 daily with those that met him. And some of the Epicurean
and Stoic philosophers also conversed with him.
And some said, What doth this babbler mean to say? and
others, He seemeth to be a setter forth of foreign gods;
because he brought the glad tidings of Jesus and the resurrection.
19 And they took him and brought him to Mars'
hill, saying, May we know what this new doctrine is, of
20 which thou speakest? For thou bringest certain strange
things to our ears. We would know therefore what these
21 things mean. Now all the Athenians, and the strangers
residing among them, spent their leisure for nothing else
22 but to tell or to hear something new. Then Paul stood
in the midst of Mars' hill, and said, Men of Athens, in all
23 things I perceive that ye are very devout. For while
passing along and observing your objects of worship, I
found also an altar with this inscription, "To an unknown
God." What therefore ye, without knowledge of
24 it, worship, that do I make known to you. The God who
made the world and all things therein, he, being Lord
of heaven and earth, dwelleth not in temples made with
25 hands; nor doth he receive service at the hands of men,
as though he needed anything, since it is he that giveth
26 to all life and breath and all things. And he made of
one blood every nation of men to dwell on all the face of
the earth, having fixed appointed times, and the bounds
27 of their habitation; that they should seek God, if haply
they might feel after him, and find him, though he is not
28 far from every one of us. For in him we live, and move,
and have our being; as also some of your own poets have
29 said: "For we are also his offspring." Being then the offspring
of God, we ought not to think that the Deity is like

to gold or silver or stone, graven by the art and device
30 of man. The times indeed of ignorance God overlooked;
31 but now commandeth all men every where to repent; inasmuch as he hath fixed a day, in which he will judge the world in righteousness by a man whom he hath appointed; having given assurance to all by raising him from the dead.

32 And when they heard of a resurrection of the dead, some mocked; but others said, We will hear thee again
33 about this matter. Thus Paul departed from among
34 them. But certain men joined themselves to him, and believed; among whom was Dionysius the Areopagite; and a woman named Damaris, and others with them.

XVIII. After these things, Paul departed from Athens, and
2 came to Corinth. And having found a certain Jew named Aquila, born in Pontus, lately come from Italy, and Priscilla his wife, (because Claudius had commanded all the
3 Jews to depart from Rome.) he came to them; and because he was of the same trade, he abode with them, and
4 worked; for they were tent-makers by trade. And he discoursed in the synagogue every sabbath, and endeavored
5 to persuade both Jews and Greeks. And when both Silas and Timothy had come from Macedonia, Paul was wholly engaged in the word, testifying to the Jews, that Jesus
6 was the Christ. And when they set themselves against him, and reviled, he shook his garments, and said to them, Your blood be upon your own heads! I am clean; from
7 this time I will go to the gentiles. And he departed thence, and went to the house of a certain man, named Justus, a worshipper of God, whose house was very near
8 the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians upon hearing believed, and were baptized.
9 And the Lord said to Paul through a vision in the night,

10 Be not afraid, but speak on, and be not silent; for I am
with thee, and no one shall lay hands on thee, to hurt
11 thee; for I have much people in this city. And he continued
there a year and six months, teaching the word of
God among them.

12 And when Gallio was proconsul of Achaia, the Jews
rose up with one accord against Paul, and brought him be-
13 fore the judgment-seat, saying, This man persuadeth peo-
14 ple to worship God contrary to the law. And as Paul
was about to open his mouth, Gallio said to the Jews, If
it were some act of injustice or wicked misdeed, O Jews,
15 with reason I should bear with you; but if it be questions
of doctrine, and names, and your law, look to it your-
16 selves; I will not be a judge of these matters. And he
17 drove them from the judgment-seat. But they all laid
hold of Sosthenes, the ruler of the synagogue, and beat
him before the judgment-seat; and Gallio cared for none
of these things.

18 And Paul, having stayed many days longer, took leave
of the brethren, and sailed thence to Syria, and with him
Priscilla and Aquila, after he had shaved his head in Cen-
19 chreæ, for he had a vow. And they came to Ephesus, and
he left them there; but he himself entered the synagogue,
20 and reasoned with the Jews. And when they asked him
21 to stay longer, he consented not; but having taken leave
of them, saying, I will return to you, if God will, he set
22 sail from Ephesus. And having landed at Cæsarea, and
gone up and saluted the church, he went down to Anti-
23 och. And after he had spent some time there, he de-
parted, going through the Galatian country and Phrygia
in order, strengthening all the disciples.

24 And a certain Jew, named Apollos, a native of Alex-
andria, an eloquent man, and mighty in the Scriptures,
25 came to Ephesus. This man had been instructed in the
way of the Lord; and being fervent in spirit, he spoke

and taught correctly the things concerning Jesus, knowing
26 only the baptism of John. And he began to speak boldly
in the synagogue. But Aquila and Priscilla having heard
him, took him to them, and set forth to him the way [of
27 the Lord] more fully. And when he wished to go over
into Achaia, the brethren wrote, exhorting the disciples to
give him welcome; and when he was come, he gave much
28 aid to those who had believed through grace. For he publicly confuted the Jews, with power, showing by the Scriptures that Jesus is the Christ.

XIX. And it came to pass, while Apollos was at Corinth, that Paul, having passed through the upper districts, came to Ephesus. And finding certain disciples,
2 he said to them, Did ye receive the Holy Spirit when ye
believed? And they said to him, No, we did not even
3 hear whether there is a Holy Spirit. And he said, Into
what then were ye baptized? And they said, Into John's
4 baptism. Then said Paul, John indeed baptized with the
baptism of repentance, saying to the people, that they
should believe on him that was coming after him; that
5 is, on Jesus. And when they heard this, they were bap-
6 tized into the name of the Lord Jesus. And when Paul
had laid his hands on them, the Holy Spirit came upon
7 them, and they spoke with tongues, and prophesied. And
the men were about twelve in all.

8 And he went into the synagogue, and spoke boldly for
three months, discoursing and persuading concerning the
9 kingdom of God. But when some were hardened, and
believed not, but spoke evil of the way [of the Lord] before the multitude, he departed from them, and separated
the disciples, discoursing daily in the school of Tyrannus.
10 And this continued for two years, so that all who dwelt in
Asia heard the word of the Lord, both Jews and Greeks.
11 And God wrought special miracles by the hands of Paul;

12 so that even handkerchiefs, or aprons, were carried from
his body to the sick, and the diseases departed from them,
and the evil spirits went out.

13 Then some of the wandering Jewish exorcists undertook to name over those who had evil spirits the name of
the Lord Jesus, saying, I adjure you by that Jesus whom
14 Paul preacheth. And there were seven sons of Scevas, a
15 Jewish chief priest, who did this. And the evil spirit answering said, Jesus I know, and Paul I well know; but
16 who are ye? And the man in whom the evil spirit was
leaped on them, and overcame them both, and prevailed
against them, so that they fled out of that house naked
17 and wounded. And this became known to all, both Jews
and Greeks, who dwelt at Ephesus; and fear fell on them
18 all, and the name of the Lord Jesus was magnified. And
many of the believers came, confessing and declaring their
19 practices. Many also of those who had practised magical
arts brought their books together, and burned them before
all men; and they counted the price of them, and found it
fifty thousand pieces of silver.

20 So the word of the Lord grew and prevailed mightily.

21 And when these things were ended, Paul resolved to
pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I have been there, I must also see
22 Rome. And having sent into Macedonia two of those
who ministered to him, Timothy and Erastus, he himself
stayed in Asia for a season.

23 And about that time there arose no small tumult con-
24 cerning the faith. For a certain man named Demetrius,
a silversmith, made silver shrines of Diana, and brought
25 no small gain to the craftsmen. And having called them
together, with the workmen of like occupation, he said,

Chap. XIX. 19. — *of silver;* probably, Attic drachmas, amounting to $7,500.

26 Sirs, ye know that by this craft we have our wealth; and
ye see and hear, that this Paul hath persuaded and turned
away much people, not only of Ephesus, but of almost all
Asia, saying, that those are not gods, which are made with
27 hands. And there is not only danger that this branch of
our business will come into disrepute, but also that the
temple of the great goddess Diana will be despised, and
her magnificence destroyed, whom all Asia and the world
worship.

28 And hearing this they became full of wrath, and kept
crying out, saying, Great is Diana of the Ephesians!
29 And the city was filled with confusion; and they rushed
with one accord into the theatre, having seized Gaius
and Aristarchus, men of Macedonia, Paul's companions in
30 travel. And when Paul wished to go in to the people,
31 the disciples would not suffer him. And some also of the
Asiarchs, who were his friends, sent to him, and entreated
32 him not to venture into the theatre. Some therefore were
crying one thing, and some another; for the assembly was
in confusion, and the greater part knew not wherefore they
33 had come together. And they brought forward Alexander
out of the multitude, the Jews putting him forward; and
Alexander beckoned with his hand, desiring to make his
34 defence to the people. But when they knew that he was
a Jew, all with one voice for about two hours cried out,
Great is Diana of the Ephesians!

35 But when the Recorder had quieted the multitude, he
said, Men of Ephesus, who is there among men that doth
not know that the city of the Ephesians is guardian of the
great Diana, and of the image which fell down from Jupi-
36 ter? Since then these things cannot be denied, ye ought
37 to be quiet, and do nothing rashly. For ye have brought

Ver. 31. — *Asiarchs;* a name given to ten officers annually chosen by the cities of proconsular Asia to superintend the public games in honor of the gods and the Roman emperor.

hither these men, who are neither robbers of temples, nor
38 blasphemers of your goddess. If then Demetrius and the
craftsmen with him have a complaint against any one, the
courts are open, and there are proconsuls; let them bring
39 their charges against each other. But if ye ask for any
thing further, it shall be determined in the lawful assem-
40 bly. For we are in danger of being called to answer con-
cerning this day's riot, there being no ground on which we
41 shall be able to give an account of this concourse. And
when he had thus spoken, he dismissed the assembly.

XX. And after the tumult had ceased, Paul called to him
the disciples, and having embraced them departed to go
2 into Macedonia. And when he had gone through those
regions, and had given them much exhortation, he came
3 into Greece. And when he had stayed three months, a
plot having been laid for him by the Jews as he was
about to sail for Syria, he resolved to return through
4 Macedonia. And there accompanied him as far as Asia,
Sopater, son of Pyrrhus, a Berœan; and of the Thessaloni-
ans, Aristarchus and Secundus, and Gaius of Derbe, and
5 Timothy; and of Asia, Tychicus and Trophimus. These
6 having gone forward waited for us at Troas. But we set
sail from Philippi, after the days of unleavened bread, and
came to them at Troas in five days, where we abode seven
days.

7 And on the first day of the week, when we had assem-
bled to break bread, Paul discoursed to them, being about
to depart on the morrow, and continued the discourse un-
8 til midnight. And there were many lamps in the upper
9 room where we had assembled. And there sat on the
window a certain young man named Eutychus, having
fallen into a deep sleep; and as Paul was discoursing at
great length, he sank down with sleep, and fell from the
10 third story, and was taken up dead. But Paul went down

and fell on him, and having embraced him, said, Make no
11 lamentations; for his life is in him. And having gone
up again, and broken the bread and eaten, he talked a
12 long while even till break of day, and so departed. And
they brought the young man alive, and were not a little
comforted.

13 We however, going forward to the ship, put to sea for
Assos, intending to take in Paul from that place; for so
14 he had appointed, intending himself to go on foot. And
when he met us at Assos, we took him on board, and
15 came to Mitylene; and sailing thence, we came the following
day over against Chios. And the next day we arrived
at Samos; and having tarried at Trogyllium, we came
16 the next day to Miletus. For Paul had determined to sail
past Ephesus, that he might not be detained in Asia; for
he was hastening, if it were possible for him, to be at Jerusalem
on the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the
18 elders of the church. And when they had come to him, he
said to them: Ye yourselves know, from the first day that
I came into Asia, after what manner I have been with
19 you the whole time, serving the Lord with all humility,
and with tears, and trials which befell me by the plots of
20 the Jews; how I kept back nothing that was profitable,
but have made it known to you, and have taught you
21 publicly, and from house to house; testifying to both Jews
and Greeks repentance toward God, and faith in our Lord
Jesus.

22 And now behold, I go, bound in my spirit, to Jerusalem,
23 not knowing the things that will befall me there; save
that the Holy Spirit witnesseth to me in every city, saying
24 that bonds and afflictions await me. But I count life
of no value to me, so that I may finish my course, and the
ministry which I received from the Lord Jesus, to testify
the glad tidings of the grace of God.

25 And now, behold, I know that ye all, among whom I
went about preaching the kingdom, will see my face no
26 more. Wherefore I testify to you this day, that I am
27 pure from the blood of all men; for I have not shunned
28 to declare to you the whole counsel of God. Take heed
therefore to yourselves, and to all the flock over which the
Holy Spirit made you overseers, to feed the church of
29 the Lord, which he purchased with his own blood. For I
know this, that after my departure grievous wolves will enter
30 in among you, not sparing the flock. And from among
yourselves will men arise speaking perverse things, to draw
31 away the disciples after them. Therefore be watchful, and
remember that for the space of three years, night and day,
I ceased not to warn every one with tears.

32 And now I commend you to God, and to the word of
his grace, who is able to build you up, and to give you
33 an inheritance among all the sanctified. I have coveted
34 no man's silver, or gold, or apparel. Ye yourselves know,
that these hands ministered to my necessities, and to those
35 that were with me. In all ways I showed you that so laboring
ye ought to support the weak, and to remember the
words of the Lord Jesus, that he himself said, It is more
blessed to give than to receive.

36 And having thus spoken, he kneeled down, and prayed
37 with them all. And they all wept sorely, and fell on
38 Paul's neck, and kissed him; sorrowing most of all for
the word which he had spoken, that they were to see his
face no more. And they accompanied him to the ship.

XXI. And it came to pass, after we had torn ourselves from
them, and had put to sea, that we came with a straight
course to Cos, and the day following to Rhodes, and from

Chap. XX. 28. — *church of the Lord.* In some manuscripts, *church of God.*

2 thence to Patara. And finding a ship crossing over to
3 Phœnicia, we went aboard, and put to sea. And having
come in sight of Cyprus, we passed it on the left, and
sailed to Syria, and landed at Tyre; for there the ship
4 was to unlade her cargo. And having found out the dis-
ciples, we remained there seven days; and they told Paul,
5 through the Spirit, not to go up to Jerusalem. And when
we had completed the days, we departed, and went our
way, they all accompanying us, with wives and children,
till we were out of the city; and having kneeled down
6 on the shore and prayed, we took leave of each other, and
7 went on board the ship; and they returned home. But we,
finishing our voyage, came down from Tyre to Ptolemais;
and having embraced the brethren, remained with them
8 one day. And on the morrow we departed, and came to
Cæsarea; and entering the house of Philip the evangelist,
9 who was one of the seven, we stayed with him. And this
man had four daughters, virgins, who prophesied.

10 And while we were staying some days longer, there
came down from Judæa a certain prophet, named Agabus;
11 and coming to us, he took off Paul's girdle, and bound his
own feet and hands, and said, Thus saith the Holy Spirit:
So will the Jews at Jerusalem bind the man that owneth
this girdle, and will deliver him into the hands of the gen-
12 tiles. But when we heard this, both we, and they of that
13 place, besought him not to go to Jerusalem. Then an-
swered Paul, What mean ye that ye weep, and break my
heart? For I am ready not only to be bound, but also to
14 die at Jerusalem for the name of the Lord Jesus. And
when he would not be persuaded, we ceased; saying, The
Lord's will be done.

15 And after those days we got ready our baggage, and
16 went up to Jerusalem. There went with us also some
of the disciples of Cæsarea, bringing us to one Mnason,
a Cyprian, an old disciple, with whom we should lodge.

17 And when we arrived at Jerusalem, the brethren received
18 us gladly. And the day following Paul went in
19 with us to James; and all the elders were present. And
having embraced them, he recounted particularly what
things God had wrought among the gentiles through his
20 ministry. And they on hearing it glorified God; and
said to him, Thou seest, brother, how many thousands of
believers there are among the Jews, and they are all
21 zealots for the Law. But they have been informed concerning
thee, that thou teachest all the Jews who are
among the gentiles to forsake Moses, telling them not to
circumcise their children, nor to walk after the customs.
22 What then is to be done? The multitude will necessarily
come together; for they will hear that thou hast come.
23 Do this therefore that we advise thee. We have four men
24 who have a vow on them. These take, and purify thyself
with them, and pay the expenses for them, that they may
shave their heads; and all will know that those things of
which they have been informed concerning thee are nothing,
but that thou thyself also walkest in observance of the
25 Law. But concerning the gentile believers, we have written
to them and decided that they should observe no such
thing, save only to abstain from things offered to idols,
and from blood, and from what hath been strangled, and
from fornication.

26 Then Paul took the men, and the next day having purified
himself with them, entered the temple, announcing the
completion of the days of the purification, until the offering
was made for every one of them.

27 And when the seven days were almost ended, the Jews
from Asia, having seen him in the temple, stirred up the
28 whole multitude, and laid hands on him, crying out, Men
of Israel, help! This is the man that teacheth every one
everywhere against the people, and the Law, and this
place; and besides he even brought Greeks into the tem-

29 ple, and hath polluted this holy place. For they had before seen with him in the city Trophimus, the Ephesian, whom they supposed that Paul had brought into the tem-
30 ple. And the whole city was in motion, and the people ran together; and they laid hold of Paul and dragged him out of the temple; and forthwith the doors were shut.
31 And while they were endeavoring to kill him, tidings came up to the chief captain of the band, that all Jeru-
32 salem was in an uproar; who immediately took soldiers and centurions, and ran down to them. And seeing the chief captain and the soldiers, they left off beating Paul.
33 Then the chief captain came near and laid hold of him, and commanded him to be bound with two chains; and
34 inquired who he was, and what he had done. And some cried one thing, and some another, among the multitude. And not being able to gain certain knowledge on account of the uproar, he ordered him to be carried into the cas-
35 tle. And when he reached the stairs, he was obliged to be borne by the soldiers, on account of the violence of the
36 crowd; for the multitude of the people were following,
37 crying out, Away with him! And as he was about to be led into the castle, Paul saith to the chief captain, May I speak to thee? And he said, Canst thou speak Greek?
38 Art thou not then the Egyptian, who before these days made an insurrection, and led out into the wilderness
39 those four thousand men of the assassins? But Paul said, I am a Jew of Tarsus, a citizen of no mean city of Cilicia; and I beseech thee, suffer me to speak to the
40 people. And when he had given him leave, Paul stood on the stairs, and beckoned with his hand to the people, and there was a great silence; and he spoke to them in the
XXII. Hebrew tongue, saying, Brethren and fathers, hear my
2 defence, which I now make to you. And on hearing him speak to them in the Hebrew tongue, they kept the more
3 silence. And he saith: I am indeed a Jew, born in Tarsus

of Cilicia, but brought up in this city, taught at the feet of
Gamaliel in the strictness of the Law of our fathers, being
4 zealous for God, as ye all are this day. And I persecuted
this way [of belief] even to death, binding and putting into
5 prisons both men and women, as also the high-priest bear-
eth me witness, and all the elderhood; from whom I re-
ceived letters to the brethren, and was on my way to
Damascus to bring those also that were there, bound, to
6 Jerusalem, that they might be punished. But it came
to pass, as I was on my way, and approaching Damascus,
that about noon there suddenly shone around me a great
7 light from heaven; and I fell to the ground, and heard a
voice saying to me, Saul, Saul, why dost thou persecute
8 me? And I answered, Who art thou, Lord? And he said
to me, I am Jesus the Nazarene, whom thou persecutest.
9 And they that were with me saw indeed the light, and
were afraid; but the voice of him that spoke to me they
10 did not hear. And I said, What shall I do, Lord? And
the Lord said to me, Arise, and go into Damascus; and
there thou wilt be told of all which it hath been ap-
11 pointed thee to do. And as I could not see by reason
of the brightness of that light, I was led by the hand of
12 those that were with me, and came into Damascus. But
one Ananias, a devout man according to the Law, well
13 spoken of by all the Jews who dwelt there, came to me,
and standing over me said, Brother Saul, receive sight.
14 And I immediately looked up upon him. And he said,
The God of our fathers chose thee to know his will, and
to see the Righteous One, and to hear a voice from his
15 mouth; for thou shalt be a witness for him to all men of
16 what thou hast seen and heard. And now why dost thou
delay? Arise, and be baptized, and wash away thy sins,
calling on his name.

17 And it came to pass after my return to Jerusalem, while
18 I was praying in the temple, that I fell into a trance, and

saw him saying to me, Make haste, and go quickly out of
Jerusalem; for they will not receive thy testimony con-
19 cerning me. And I said, Lord, they know that I impris-
oned, and beat in every synagogue, those that believed in
20 thee; and when the blood of Stephen, thy witness, was
shed, I myself was standing by and consenting, and keep-
21 ing the garments of those who slew him. And he said to
me, Depart; for I will send thee far hence to the gen-
tiles.

22 And they listened to him as far as this word, and then
lifted up their voices, and said, Away with such a fellow
23 from the earth! for it was not fit that he should live. And
as they were crying out, and shaking their garments, and
24 throwing dust into the air, the chief captain ordered him
to be brought into the castle, and bade that he should be
examined by scourging; that he might ascertain for what
25 cause they were thus crying out against him. But when
they had stretched him out with the cords, Paul said to
the centurion that stood by, Is it lawful for you to scourge
26 a man that is a Roman, and uncondemned? When the cen-
turion heard this, he went and told the chief captain, say-
ing, What art thou about to do? For this man is a Roman.
27 Then the chief captain came and said to him, Tell me, art
28 thou a Roman? He said, Yes. The chief captain answered,
For a great sum I obtained this citizenship. And Paul said,
29 But I was born a Roman. They therefore who were about
to examine him left him immediately. And the chief cap-
tain also was alarmed when he knew that he was a Roman.
and because he had bound him.

30 On the morrow, wishing to have certain knowledge why
he was accused by the Jews, he released him, and ordered
the chief priests and all the council to assemble; and bring-
ing Paul down, he set him before them.

XXIII. And Paul looking earnestly upon the council, said:

Brethren! I have ordered my life in all good conscience before God to this day.

2 And the high-priest, Ananias, commanded those who stood by him to smite him on the mouth.

3 Then Paul said to him, God will smite thee, thou whited wall! Art thou then sitting to judge me according to the law, and dost thou command me to be smitten
4 contrary to the law? And they that stood by said, Dost
5 thou revile God's high-priest? Then said Paul, I knew not, brethren, that he was high-priest; for it is written, "Thou shalt not speak evil of a ruler of thy people."*

6 But Paul, perceiving one part to be Sadducees, and the other Pharisees, cried aloud in the council, Brethren! I am a Pharisee, the son of Pharisees; for the hope of the res-
7 urrection of the dead I am now tried. And when he had said this, there arose a dissension between the Pharisees
8 and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, and no
9 angel or spirit; but the Pharisees affirm both. And there arose a great clamor; and scribes of the party of the Pharisees arose, and contended, saying, We find nothing amiss in this man; but if a spirit hath spoken to him or an an-
10 gel— And a great dissension arising, the chief captain, fearing that Paul would be torn in pieces by them, ordered the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good courage; for as thou hast borne witness concerning me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would
13 neither eat nor drink till they had killed Paul. And there

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* **Exod. xxii. 28.**

14 were more than forty who took this oath together. And
they came to the chief priests and the elders, and said,
We have bound ourselves under a great curse, to taste
15 nothing until we have killed Paul. Now therefore do ye
with the council give notice to the chief captain, that he
bring him down to you, as though ye were about to examine
his case more thoroughly; and we are ready to kill
him before he cometh near you.

16 But Paul's sister's son hearing of the plot went, and
17 entering the castle, told Paul. Then Paul called one of
the centurions to him, and said, Take this young man
to the chief captain; for he hath something to tell him.
18 So he took him and brought him to the chief captain, and
said, Paul the prisoner called me to him, and asked me to
bring this young man to thee, as he hath something to say
19 to thee. Then the chief captain took him by the hand
and went aside privately, and asked him, What is it that
20 thou hast to tell me? And he said, The Jews have agreed
to ask thee to bring down Paul to-morrow into the council,
as though thou wert about to inquire more thoroughly concerning
21 him. But do not thou yield to them; for there
lie in wait for him more than forty men of them, who have
bound themselves with an oath neither to eat nor drink till
they have killed him; and they are now ready, looking for
22 the promise from thee. The chief captain then dismissed
the young man with the charge, Tell no one that thou
hast disclosed these things to me.

23 And he called to him two of the centurions, saying,
Make ready two hundred soldiers to go to Cæsarea, and
seventy horsemen, and two hundred spearmen, at the third
24 hour of the night; and provide beasts, whereon they may
set Paul, and carry him safe to Felix the governor.

25 26 And he wrote a letter after this manner: Claudius
Lysias to the most excellent governor Felix, greeting.
27 This man was taken by the Jews, and was about to be

killed by them; but I came upon them with the soldiery,
and rescued him, having learned that he was a Roman.
28 And wishing to know the crime of which they accused
29 him, I brought him down to their council; but I found him
to be accused only on account of questions of their law,
and to have nothing laid to his charge deserving death or
30 bonds. And having been informed of a plot against the
man, I sent him at once to thee, and directed his accusers
also to bring their charges against him before thee.

31 Then the soldiers, as was commanded them, took Paul,
32 and brought him by night to Antipatris. But on the morrow
they left the horsemen to go on with him, and returned
33 to the castle. And they, when they had come to Cæsarea,
and delivered the letter to the governor, presented Paul
34 also before him. And having read the letter, he asked of
what province he was; and when he understood that he
35 was of Cilicia, he said, I will hear thee fully, when thy
accusers also have arrived. And he ordered him to be
kept in Herod's palace.

XXIV. And after five days Ananias, the high-priest, came
down with the elders and a certain orator named Tertullus;
and they brought a complaint before the governor
2 against Paul. And when he had been called, Tertullus
began to accuse him, saying, Seeing that by thee we enjoy
much peace, and that improvements are in every way and
everywhere taking place in this nation through thy foresight,
3 we accept it, most noble Felix, with all thankfulness.
4 But not to detain thee too long, I pray thee to hear us, in
5 thy clemency, a few words. For we have found this man
to be a pest, and a mover of sedition among all the Jews
throughout the world, and a ringleader of the sect of the
6 Nazarenes; who also attempted to profane the temple, and
8 we apprehended him; and from him thou canst thyself ascertain
by examination all these things of which we accuse

9 him. And the Jews also joined in the charges against
him, affirming that these things were so.

10 Then Paul, after the governor had beckoned to him to
speak, answered, Since I know that thou hast been for
many years a judge for this nation, I answer for myself
11 cheerfully; for it is in thy power to ascertain that it is
not more than twelve days since I went up to Jerusalem
12 to worship. And neither in the temple did they find me
disputing with any one, or stirring up a tumult of the peo-
13 ple, nor in the synagogues, nor in the city; nor can they
14 prove the things of which they now accuse me. But this
I acknowledge to thee, that according to the way [of be-
lief] which they call a sect, so do I worship the God of
my fathers, believing all things which are written in the
15 Law and by the Prophets; having a hope in God, which
they themselves also entertain, that there will be a res-
16 urrection both of the righteous and the unrighteous. On
this ground do I also myself strive to have always a con-
17 science void of offence toward God and toward men. And
after some years I came to bring alms to my nation, and
18 to make offerings; in doing which they found me purified
in the temple, not with a crowd nor with tumult; but cer-
19 tain Jews from Asia [caused it], who ought to be here be-
fore thee, and make their charge, if they had aught against
20 me. Or, let these men themselves say what wrongdoing
21 they found in me when I stood before the council, except
in relation to this one expression, which I uttered aloud
while standing among them: Concerning the resurrection
of the dead I am tried before you this day.

22 But Felix, having an accurate knowledge of the mat-
ters relating to this way [of belief], put them off, and said,
When Lysias the chief captain cometh down, I will thor-
23 oughly examine your case. He also gave orders to the

Chap. XXIV. 18. — *caused it.* Some supply, *found me.*

centurion to guard him, and let him have indulgence, and
not to forbid any of his friends to do him service.
24 And after some days, Felix came with his wife Drusilla,
who was a Jewess, and sent for Paul, and heard him
25 concerning the faith in Christ. And as he discoursed of
righteousness, and temperance, and the judgment to come,
Felix became alarmed, and answered, Go thy way for the
present; and when I have a convenient season, I will call
26 for thee. He hoped also that money would be given him
by Paul; on which account he sent for him the oftener,
and conversed with him.

27 But after two years Felix was succeeded by Porcius
Festus; and Felix, wishing to gain favor with the Jews,
left Paul bound.

XXV. Festus therefore having come into the province, after
2 three days went up from Cæsarea to Jerusalem. And the
chief priests and the leaders of the Jews brought a com-
3 plaint before him against Paul, and besought him, asking
for themselves a favor against him, that he would send for
him to Jerusalem, intending to place men in wait to kill
4 him on the road. But Festus answered that Paul was in
custody at Cæsarea, and that he himself was going thither
5 shortly. Let those therefore, said he, who have authority
among you, go down with me and accuse this man, if he is
6 guilty of anything. And having tarried among them not
more than eight or ten days, he went down to Cæsarea;
and on the morrow, sitting on the judgment-seat, ordered
7 Paul to be brought. And when he had come, the Jews
who came down from Jerusalem stood around, bringing
many and heavy charges which they could not prove;
8 while Paul said in his defence, Neither against the law
of the Jews, nor against the temple, nor against Cæsar
9 have I committed any offence. But Festus, wishing to
gain favor with the Jews, answered Paul and said, Art

thou willing to go up to Jerusalem, and there be tried on
10 these charges before me? But Paul said, I stand at the
judgment-seat of Cæsar, where I ought to be tried. To
the Jews I have done no wrong, as thou also very well
11 knowest. If indeed I am an offender, and have done anything deserving death, I refuse not to die; but if there be
nothing in the charges which they bring against me, no
12 man can give me up to them. I appeal to Cæsar. Then
Festus having conferred with the council, answered, Thou
hast appealed to Cæsar; to Cæsar shalt thou go.

13 And after some days Agrippa the king and Bernice came
14 to Cæsarea to greet Festus. And while they were making
a stay of some days there, Festus laid the case of Paul
before the king, saying, There is a certain man left in
15 bonds by Felix, against whom, when I was at Jerusalem,
the chief priests and the elders of the Jews brought a com-
16 plaint, asking for judgment against him. To whom I answered, It is not the custom of the Romans to give up any
man on a charge, before the accused hath the accusers face
to face, and hath opportunity to answer for himself concern-
17 ing the crime laid against him. When therefore they had
come together here, without any delay I sat on the judgment-seat on the day after, and ordered the man to be
18 brought forward. And his accusers standing around him
brought no accusation of such things as I had conjectured,
19 but had against him certain questions of their own religion, and of one Jesus that was dead, whom Paul affirmed
20 to be alive. And I being at a loss about such questions,
asked him if he was willing to go to Jerusalem and there
21 be put on trial for these matters. But Paul having appealed to be kept in custody for the judgment of Augustus, I ordered him to be kept till I should send him up
22 to Cæsar. Then Agrippa said to Festus, I should like to
hear the man myself. To-morrow, said he, thou shalt hear
him.

23 Accordingly on the morrow Agrippa and Bernice came
with great pomp, and entered into the place of hearing,
with the chief captains and principal men of the city, and
24 at the order of Festus Paul was brought forward. And
Festus said: King Agrippa, and all men who are here
present with us! Ye see this man about whom the whole
multitude of the Jews applied to me both at Jerusalem
and here, crying out that he ought no longer to live.
25 But having found that he had done nothing deserving
death, and he himself having appealed to Augustus, I de-
26 termined to send him; and as I have nothing certain to
write about him to the emperor, I have brought him for-
ward before you, and specially before thee, king Agrippa,
that when the examination hath been made, I may have
27 something to write. For it seemeth to me unreasonable to
send a prisoner and not signify the charges against him.

XXVI. And Agrippa said to Paul, Thou art permitted to
speak for thyself. Then Paul stretched forth his hand
and made his defence:

2 I think myself happy, king Agrippa, that I am to make
my defence this day before thee concerning all things of
3 which I am accused by the Jews; especially as thou art
acquainted with all the customs and questions among the
Jews. Wherefore I beseech thee to hear me patiently.

4 My manner of life, then, from my youth, which was
from the beginning among my own nation and at Jerusa-
5 lem, all Jews know: and they know, if they are willing to
testify, that from the first, according to the strictest sect of
6 our religion, I lived a Pharisee. And now I stand on
trial for the hope of the promise made by God to the
7 fathers, which our twelve tribes, earnestly serving God
day and night, hope to obtain; concerning which hope,
8 O king, I am accused by Jews. Why is it judged
incredible with you if God raiseth the dead?

9 I indeed thought with myself that I ought to do many
things in opposition to the name of Jesus the Nazarene.
10 Which I also did in Jerusalem; and many of the saints
did I myself shut up in prisons, having received authority
from the chief priests; and when they were put to death,
11 I gave my voice against them. And I punished them often
in all the synagogues, and compelled them to blaspheme;
and being exceedingly mad against them, I pursued them
even to foreign cities.

12 And as I was going to Damascus on this business, with
13 authority and a commission from the chief priests, at
mid-day, on the road, O king, I saw a light from heaven
above the brightness of the sun, shining around me and
14 those who were journeying with me. And when we had
all fallen to the earth, I heard a voice speaking to me,
and saying in the Hebrew tongue, Saul, Saul, why perse-
cutest thou me? It is hard for thee to kick against the
15 goads. And I said, Who art thou, Lord? And the Lord
16 said, I am Jesus, whom thou persecutest. But arise and
stand upon thy feet; for I have appeared to thee for this
purpose, to prepare thee as a minister and a witness both
of the things which thou sawest, and of those on account
17 of which I will appear to thee; delivering thee from the
18 people, and from the gentiles, to whom I send thee, to
open their eyes that they may turn from darkness to light
and from the power of Satan to God, that they may re-
ceive forgiveness of sins, and an inheritance among the
sanctified, by faith in me.

19 Wherefore, O king Agrippa, I was not disobedient to the
20 heavenly vision; but first to those in Damascus, and Jeru-
salem, and to all the country of Judæa, and then to the gen-
tiles, I proclaimed that they should repent and turn to God,
21 doing works worthy of repentance. For these causes the
Jews seized me in the temple, and attempted to kill me.
22 Having, however, obtained help from God, I continue to

this day, witnessing both to small and great, saying noth-
ing except those things which the Prophets and Moses said
23 were to come to pass; that the Christ should suffer, and
that, as first of those raised from the dead, he was to pro-
claim light both to the people and to the gentiles.

24 And as he was thus speaking in his defence, Festus
said with a loud voice, Paul, thou art beside thyself; much
25 learning is making thee mad. But he saith, I am not mad,
most noble Festus, but utter words of truth and sober-
26 ness. For the king knoweth about these things well; to
whom also I speak boldly; for I am persuaded that none
of these things is hidden from him: for this was not done
27 in a corner. King Agrippa, believest thou the Prophets?
28 I know that thou believest. Then Agrippa said to Paul,
With little effort thou thinkest to persuade me to become
29 a Christian. And Paul said, I would to God, that with
little effort or with great, not only thou, but also all that
hear me this day, might be made such as I am, except these
bonds.

30 And the king rose up and the governor and Bernice,
31 and those who sat with them; and going aside they talked
with each other, saying, This man is doing nothing deserv-
32 ing death, or bonds. And Agrippa said to Festus, This man
might have been set at liberty, if he had not appealed to
Cæsar.

XXVII. And when it was determined that we should sail for Italy, they delivered Paul and certain other prison-

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Ver. 28. — *With little effort*, &c. According to this rendering, which seems to be necessary according to Tischendorf's text, the verse must be understood as meaning that the effort of Paul to persuade a Jewish ruler, such as Agrippa, to join the despised and persecuted sect of Christians was preposterous; that Paul's arguments were far too feeble to gain the end proposed; as if he had said, I am not so easily made a Christian as you seem to imagine.

ers to a centurion named Julius, of the Augustan band.
2 And going on board a ship of Adramyttium, about to sail
along the coasts of Asia, we put to sea; Aristarchus, a
3 Macedonian of Thessalonica, being with us. And the
next day we landed at Sidon; and Julius treated Paul
kindly, and gave him leave to go to his friends, and
4 receive their care. And thence putting to sea, we sailed
5 under Cyprus, because the winds were contrary. And
having sailed over the sea along Cilicia and Pamphylia,
we came to Myra, a city of Lycia.

6 And there the centurion, finding a ship of Alexandria
7 about to sail for Italy, put us on board of it. And sailing
slowly some days, and having with difficulty arrived over
against Cnidus, the wind not permitting us to put in, we
8 sailed under Crete, over against Salmone; and coasting
along it with difficulty we came to a place called Fair
Havens, near which was the city Lasea.

9 And much time having been spent, and the voyage
being now dangerous, because the Fast had already gone
10 by, Paul advised them, saying, Sirs, I perceive that this
voyage will be with injury and much loss, not only of the
11 lading and the ship, but also of our lives. But the centu-
rion believed the master and the owner of the ship more
12 than what was spoken by Paul. And as the harbor was
not well situated for wintering, the greater part advised
to sail thence also, if by any means they might reach
Phœnix, a harbor of Crete, looking toward the south-west
13 and north-west, and there winter. And when a south
wind blew gently, supposing that they had obtained their
purpose, they weighed anchor, and coasted along close by
14 Crete. But not long after, there rushed against it a tem-
15 pestuous wind, called Euroclydon. And the ship being
caught, and unable to face the wind, we gave up to it, and
16 were driven along. And running under a certain small
island called Clauda, we were hardly able to get posses-

17 sion of the boat; which when they had taken up, they
used helps, undergirding the ship; and fearing lest they
should run into the Syrtis, they lowered the sail and so
18 were driven. And as we were violently tempest-tossed,
19 the next day they began to lighten the vessel; and the
third day we cast out with our own hands the movables
20 of the ship. And as neither sun nor stars had appeared for
many days, and no small tempest lay on us, thenceforward
21 all hope that we should be saved was taken away. And
after there had been much abstinence from food, Paul
stood up in the midst of them and said, Sirs, ye should
have hearkened to me, and not have put to sea from Crete,
and thus brought upon yourselves this injury and loss.
22 And now I exhort you to be of good cheer; for there will
23 be no loss of life among you, but only of the ship. For
there stood by me this night an angel of God, whose I am,
24 and whom I serve, saying, Fear not, Paul! Thou must
stand before Cæsar; and lo, God hath given thee all those
25 that sail with thee. Wherefore, sirs, be of good cheer;
for I believe God, that it will be just as it hath been told
26 me. But we must be cast upon some island.

27 And when the fourteenth night had come on, as we
were driven onward in the Adriatic sea, about midnight
the sailors suspected that they were near some country;
28 and sounding, they found twenty fathoms; and having
gone a little further and sounded again, they found fif-
29 teen fathoms; then fearing lest we should fall upon rocks,
they cast four anchors out of the stern, and wished for
day.

30 And as the sailors were seeking means to escape from
the ship, when they had lowered the boat into the sea,
under the pretence that they were about to carry out

Chap. XXVII. 17. — *the Syrtis;* the Syrtis Major is meant, a dangerous quicksand on the coast of Africa.

31 anchors from the foreship, Paul said to the centurion and
to the soldiers, If these men do not stay in the ship, ye
32 cannot be saved. Then the soldiers cut off the ropes of
the boat, and let it fall off.

33 And while the day was coming on, Paul exhorted them
all to take food; saying, This is the fourteenth day that
ye have waited, and continued fasting, having taken noth-
34 ing. Wherefore I exhort you to take food; for this is
for your safety; for there shall not a hair be lost from
35 the head of one of you. And having thus spoken, he
took bread, and gave thanks to God in presence of them
36 all, and having broken it, he began to eat. Then were
37 they all of good cheer, and they also took food. And
there were of us in the ship in all two hundred and
38 seventy-six souls. And when they had eaten enough,
they lightened the ship, casting out the grain into the
sea.

39 And when it was day, they did not know the land;
but they observed a certain creek having a beach, into
40 which they determined, if possible, to run the ship. And
cutting away the anchors, they left them in the sea,
and at the same time unfastening the rudder-bands, and
hoisting the foresail to the wind, they made toward the
41 beach. And falling into a place having the sea on both
sides, they ran the ship aground; and the prow stuck
fast, and remained immovable, but the stern was break-
ing to pieces with the violence [of the waves].

42 And on the part of the soldiers there was a plan to
kill the prisoners, lest any one should swim out and escape.
43 But the centurion, wishing to save Paul, kept them from
their purpose, and ordered those who could swim to cast
44 themselves first into the sea, and get to land, and the rest,
some on boards, and others on something from the ship.
And in this way it came to pass, that they all escaped
safe to land.

XXVIII. And having escaped, we learned that the island
2 was called Melita. And the barbarians showed us no little kindness; for they kindled a fire, and received us all, because of the rain which had come on, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid it on the fire, there came forth a viper by reason of
4 the heat, and fastened on his hand. And when the barbarians saw the animal hanging from his hand, they said to one another, No doubt this man is a murderer, whom, though he hath escaped the sea, Justice hath not permitted
5 to live. He, however, shaking off the animal into the fire,
6 suffered no harm. But they were looking for his becoming swollen, or suddenly falling down dead. But after looking a great while, and seeing no harm come to him, they changed their minds, and said that he was a god.

7 And in the neighborhood of that place were lands belonging to the chief man of the island, whose name was Publius; who welcomed us, and entertained us kindly
8 three days. And it happened that the father of Publius was lying sick with a fever and dysentery; to whom Paul went in, and, when he had prayed, laid his hands on him,
9 and healed him. And when this was done, the others also who had diseases in the island came, and were healed;
10 who also honored us with many honors, and when we put to sea, loaded us with such things as were necessary.

11 And after three months we put to sea in a ship of Alexandria, which had wintered in the island, whose sign was
12 Castor and Pollux. And landing at Syracuse, we stayed
13 there three days; and from thence we made a circuit, and came to Rhegium; and after one day a south wind arose,

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Chap. XXVIII. 2. — *barbarians;* a term applied by the Greeks to those not of their own nation, and speaking a different language.

Ver. 4. — *Justice;* i.e. retributive justice personified.

14 and we came on the second day to Puteoli, where we
found brethren, and were entreated to remain with them
15 seven days; and so we went toward Rome. And from
thence, the brethren having heard of us came to meet us
as far as Appii Forum, and the Three Taverns; at the
sight of whom Paul thanked God and took courage.

16 And when we had come to Rome, Paul was permitted
to dwell by himself, with the soldier that guarded him.

17 And it came to pass that after three days he called together
the chief men of the Jews, and when they had met
he said to them, Brethren, I, though I had done nothing
against the people, or the customs of our fathers, was delivered
up a prisoner from Jerusalem into the hands of
18 the Romans; who, when they had examined me, wished to
release me, because I had done nothing deserving death.
19 But when the Jews spoke against it, I was constrained
to appeal to Cæsar; not that I had any charge to bring
20 against my nation. For this reason therefore I have called
for you, to see you and speak to you; for it is on account
of the hope of Israel that I am bound with this chain.
21 And they said to him, We neither received letters from
Judæa concerning thee, nor did any one of the brethren
22 that came report or speak any evil of thee. But we think
it proper to hear from thee what thou thinkest; for with
regard to this sect, we know that it is everywhere spoken
against.

23 And when they had appointed him a day, many came to
him at his lodging; to whom he expounded, and earnestly
testified, the kingdom of God, endeavoring to persuade
them concerning Jesus both from the Law of Moses, and
24 from the Prophets, from morning till evening. And some
25 believed the things spoken, and some believed not. So,
disagreeing with one another, they took their departure,
after Paul had spoken one word: Well did the Holy
Spirit speak through Isaiah the prophet to your fathers,

26 saying, "Go to this people, and say, 'Hearing ye shall
hear, and shall not understand; and seeing ye shall see,
27 and not perceive. For the heart of this people hath become
gross, and their ears are dull of hearing, and their
eyes they have closed; lest they should see with their eyes,
and hear with their ears, and understand with their heart,
28 and turn from their ways, and I should heal them.'"[*] Be
it therefore known to you, that to the gentiles this salvation
of God hath been sent; they, moreover, will hear.
30 And he abode two whole years in his own hired house;
31 and gladly received all that came in to him, proclaiming
the kingdom of God, and teaching the things concerning
the Lord Jesus Christ, with all confidence, without hindrance
from any one.

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[*] Isa. vi. 9, 10.

THE EPISTLES OF PAUL.

TO THE ROMANS.

I. PAUL, a servant of Christ Jesus, a called apostle, set
2 apart to preach the gospel of God, which he had promised
before by his prophets in the Holy Scriptures, the gospel
3 concerning his Son, who was born of the seed of David
4 as to the flesh, and shown with power to be the Son of
God as to his spirit of holiness, by the resurrection of the
5 dead, Jesus Christ our Lord; through whom we received
grace and the office of an apostle in behalf of his name,
in order to produce obedience to the faith among all
6 nations; among whom are ye also, the called of Jesus
7 Christ; to all the beloved of God at Rome, called, holy:
Grace be to you, and peace, from God our Father, and
the Lord Jesus Christ.

8 In the first place, I thank my God through Jesus Christ
for all of you, that your faith is spoken of throughout the
9 whole world. For God is my witness, whom I serve with
my spirit in the gospel of his Son, how constantly I make
10 mention of you, always in my prayers supplicating that, if
it be possible, I may at last through the will of God be
11 favored with an opportunity of coming to you. For I
long to see you, that I may impart to you some spiritual
gift, which may be for your confirmation; that is, that I

12 may be edified among you, and you also, through each
13 other's faith, both yours and mine. But I would not have
you ignorant, brethren, that I often purposed to come to
you, though I have been hindered hitherto, that I might
have some fruit of my labors among you also, as among
14 the other gentiles. I am debtor both to Greeks and bar-
15 barians, both to the wise and the unwise. So, according
to my ability, I am ready to preach the gospel to you also
16 in Rome. For I am not ashamed of the gospel; for to
every believer, to the Jew first and also to the Greek,
17 it is the power of God unto salvation. For therein is
revealed the righteousness which is of God from faith
to faith; as it is written, "But the righteous shall live
by faith."*

18 For the wrath of God is revealed from heaven against
all impiety and unrighteousness of men, who keep down
19 the truth in unrighteousness. Because that which may
be known of God is manifest within them; for God made
20 it manifest to them. For, ever since the creation of the
world, his invisible attributes, even his eternal power and
divinity, being perceived from his works, are clearly seen,
21 so that they might be without excuse. Because though
they knew God, they did not glorify him as God, nor
were they thankful to him; but became perverse in their

Chap. I. 17. — *righteousness which is of God;* i.e. which cometh from him, Phil. iii. 9, or, which is acceptable to him as a righteousness of faith, implying forgiveness and pardon on the part of God, in contradistinction from a righteousness of merit acquired by a fulfilment of the requirements of the law, whether of the Jews, or of nature. Comp. chap. iii. 21–26. In the language of Martin Luther, "Christian righteousness consisteth in two things namely, faith of the heart, and God's acceptance, or pardon of imperfections. Faith is indeed a formal righteousness; and yet this righteousness is not enough. For after faith there remain certain remnants of sin in our flesh. Wherefore the other part of righteousness must needs be added also to finish the same in us, namely, God's acceptance or forgiveness." — *from faith to faith;* i.e. proceeding from faith, and going on to stronger faith.

* Hab. ii. 4.

22 reasonings, and their senseless minds were darkened; pro-
23 fessing to be wise, they became fools, and for the glory of
the incorruptible God they substituted images of corrup-
tible man, and of birds and four-footed beasts and creep-
24 ing things. Wherefore God also gave them over in the
lusts of their hearts to impurity, to debase their bodies
25 with one another; because they changed the true God for
false gods, and adored and worshipped created things rather
26 than the Creator, who is blessed for ever. Amen. For
this cause God gave them up to vile passions. For even
27 their women indulged in unnatural lust, and in like man-
ner the men also, neglecting the natural use of the female,
burned with lust for one another, men with men prac-
tising that which is shameful, and receiving in them-
28 selves the due recompense of their error. And as they
did not choose to retain God in their knowledge, God
gave them up to a reprobate mind, to do things which
29 are shameful; being filled with all unrighteousness, mal-
ice, covetousness, wickedness; full of envy, murder, strife,
30 deceit, malignity; backbiters, slanderers, hated of God, in-
solent, proud, boasters, inventors of mischief, disobedient
31 to parents, senseless, faithless, without natural affection,
32 without pity; who, although knowing the ordinance of
God, that they who practise such things deserve death,
not only do them themselves, but approve of those who
do them.

II. Wherefore thou art without excuse, O man that judgest,
whoever thou art. For wherein thou judgest another,
thou condemnest thyself; for thou that judgest doest the
2 same things. But we know that the judgment of God is
according to truth against those who practise such things.
3 And dost thou suppose, O man, who art judging those

Ver. 25. —*false gods;* i.e. unreal, imaginary.

who do such things, and art thyself doing the same, that
4 thou wilt escape the judgment of God? Or dost thou despise the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God is leading
5 thee to repentance? But according to thy hardness and impenitent heart, thou art treasuring up for thyself wrath against the day of wrath and of the manifestation of the
6 righteous judgment of God, who will render to every one
7 according to his works; everlasting life to those who by patient continuance in well-doing seek for glory, and honor,
8 and incorruption; but to those who are contentious, and disobedient to the truth, but obey unrighteousness, there
9 will be wrath and indignation. Tribulation and distress will be upon every soul of man whose works are evil, of
10 the Jew first, and also of the Greek; but glory, honor, and peace, to every one whose works are good, to the Jew first, and also to the Greek.

11 12 For there is no respect of persons with God. For as many as have sinned without a law, will also perish without a law; and as many as have sinned under a law, will
13 be judged by a law, for it is not the hearers of a law who are righteous before God, but the doers of a law will be
14 accounted righteous;—for when the gentiles, who have no law, do by nature what is required by the Law, these, hav-
15 ing no law, are a law to themselves; since they show that what the Law requireth is written in their hearts, their conscience bearing witness, and their thoughts in turn accus-
16 ing or defending them;—in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel which I have preached.

17 But if thou art called a Jew, and restest on the Law,
18 and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being in-
19 structed out of the Law; and art confident that thou thyself art a guide of the blind, a light to those who are

20 in darkness, an instructor of those who lack wisdom, a
teacher of babes, having the form of knowledge and of
21 the truth in the Law, — dost thou then who teachest an-
other, not teach thyself? Thou who proclaimest that
22 others should not steal, dost thou steal? Dost thou who
forbiddest to commit adultery, thyself commit adultery?
23 Thou that abhorrest idols, dost thou rob temples? Dost
thou who boastest of the Law, dishonor God by break-
24 ing the Law? For, as it is written, "the name of God is
25 on your account blasphemed among the gentiles."* For
circumcision is indeed a benefit to thee, if thou keep the
Law; but if thou art a breaker of the Law, thy circum-
26 cision hath become uncircumcision. If then he who is
uncircumcised keep the precepts of the Law, shall not he
27 though uncircumcised be regarded as circumcised? Yea,
those who are by nature uncircumcised, if they perform
the law, will judge thee, who having a written Law and
28 circumcision, art a breaker of the Law. For he is not a
Jew, who is one outwardly, nor is that circumcision,
29 which is outward, in the flesh; but he is a Jew who is
one inwardly; and circumcision is of the heart, spiritual,
not literal, whose praise is not of men, but of God.

III. What then is the advantage of the Jew? or what the
2 benefit of circumcision? Great, every way. In the first
place, because they were entrusted with the oracles of
3 God. For what? If some were unfaithful, shall their
4 unfaithfulness make God unfaithful? Far be it! yea,
let God be true, and every man a liar; as it is written,
"That thou mayst be justified in thy words, and mayst
overcome when thou art arraigned."†

5 But if our unrighteousness serve to display the right-

Chap. III. 4. — *when thou art arraigned;* i.e. as it were, *put on trial.*

* Isa. lii. 5. † Ps. li. 4.

eousness of God, what shall we say? Is God unrighteous
who inflicteth punishment? (I am speaking as men do.)
6 Far be it! For then how shall God judge the world? —
7 For if, through my being false, the truth of God hath
been more abundantly manifested to his glory, why am
8 I still judged as a sinner? And why do you not say, as
some slanderously charge us with saying, Let us do evil,
that good may come? The condemnation of such men is
just.

9 What then? Are we better than others? By no means!
For we have already brought a charge both against Jews
10 and Greeks, that they are all under sin. As it is written:
"There is none righteous, no, not one; there is none that
11 hath understanding, there is none that diligently seeketh
12 God; they have all turned aside from the right way, they
have become worthless together; there is none that doeth
13 good, not even one. Their throat is an open sepulchre;
with their tongues they have practised deceit. The poison
14 of asps is under their lips. Their mouth is full of cursing
15 16 and bitterness. Swift are their feet to shed blood; de-
17 struction and misery are in their ways; and the way of
18 peace they know not. There is no fear of God before
their eyes."*

19 Now we know that whatever the Law saith, it saith to
those who are under the Law; that every mouth may be
stopped, and all the world become subject to condemnation
20 before God. Because by works of the Law no flesh shall
be accepted as righteous: for by the Law is the knowledge
of sin.

21 But now, apart from the Law, the righteousness which
is of God, to which the Law and the Prophets bear tes-
22 timony, even the righteousness which is of God through

Ver. 21. — *righteousness which is of God.* See the note on chap. i. 17.

* Ps. xiv. 1-3, v. 9, cxl. 3, x. 7; Isa. lix. 7, 8; Ps. xxxvi. 1.

faith in Jesus Christ, hath been made manifest to all
23 and for all believers. For there is no distinction. For
all have sinned, and fail of obtaining the glory which
24 cometh from God; being accepted as righteous freely, by
his grace, through the redemption that is in Christ Jesus,
25 whom, in his blood, through faith, God hath set forth
as a propitiatory sacrifice, in order to manifest his right-
eousness, on account of his passing by, in his forbear-
26 ance, the sins committed in former times; in order to
manifest his righteousness at the present time, so that he
may be righteous, and accept as righteous him who hath
27 faith. Where then is the boasting? It is excluded. By
28 what law? of works? Nay; but by the law of faith. We
conclude therefore, that a man is accepted as righteous
29 through faith, without the works of the Law. Or is God
[the God] of Jews alone? Is he not also the God of gen-
30 tiles? Yea, of gentiles also. Seeing there is but one God,
who will accept the circumcised as righteous by faith, and
31 the uncircumcised through faith. Do we then make void
the Law through faith? Far be it! On the contrary, we
establish the Law.

IV. What advantage then shall we say that Abraham our
2 father had as to the flesh? For if Abraham was accepted
as righteous through works, he hath ground of boasting.
3 But he hath no ground of boasting before God. For
what saith the scripture? "Abraham had faith in God,
4 and it was accounted unto him as righteousness."* Now
to him that performeth works, the reward is not accounted
5 a matter of grace, but of debt; but to him who without per-

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Ver. 25. — *a propitiatory sacrifice*; otherwise, *a mercy-seat.*

Chap. IV. 1. — *as to the flesh;* i.e. the lower part of human nature, from which proceed works claiming a reward, in contradistinction from the spirit, which, enlightened and moved by the Holy Spirit, exercises faith.

* Gen. xv. 6.

forming works hath faith in him who accepteth as righteous one that hath been ungodly, his faith is accounted as
6 righteousness; as David also speaketh of the blessedness of the man whom God accepteth as righteous without
7 works: "Blessed are they whose iniquities are forgiven,
8 and whose sins are covered. Blessed is the man whom the
9 Lord shall not charge with sin."* Doth this blessedness belong to the circumcised alone, or to the uncircumcised also? For we are saying that Abraham's faith was ac-
10 counted as righteousness. How then was it so accounted? After his circumcision, or while he was uncircumcised? Not after he was circumcised, but while he was uncir-
11 cumcised. And he received the outward sign of circumcision as a seal of the righteousness of the faith which he had while he was uncircumcised; that he might be the father of all the uncircumcised who have faith, so that
12 righteousness might be put to their account also; and that he might be the father of the circumcised, who are not circumcised merely, but who tread in the steps of that faith which our father Abraham had while yet un-
13 circumcised. For not through the Law was the promise made to Abraham or his offspring that he should be the heir of the world, but through the righteousness of faith.
14 For if they that are of the Law are heirs, then faith becometh a vain thing, and the promise is made of no
15 effect. For the Law is the cause of wrath; for where
16 there is no law there is no transgression. Therefore the inheritance was made to depend on faith, that it might be a matter of grace; that the promise might be sure to all the offspring, not to that only which is under the Law, but to that also which hath the faith of Abraham, who is
17 the father of us all (as it is written, "I have made thee a father of many nations,") † in the sight of that God

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* Ps. xxxii. 1, 2. † Gen. xvii. 5.

whom he believed, who giveth life to the dead, and calleth
18 the things that are not, as though they were. For he had
confident hope in that which was past hope, that he should
become a father of many nations, according to that which
19 was spoken, "Thus shall thy offspring be;"* and not
being weak in faith, he regarded not his own body which
had become dead, he being about a hundred years old,
20 nor the deadness of Sarah's womb; nor did he waver in
respect to the promise of God through unbelief, but was
21 strong in faith, giving glory to God; being fully con-
vinced, that what he hath promised, he is able also to
22 perform. And therefore it was accounted to him for
23 righteousness. And that it was so accounted was not
24 written for his sake alone, but for our sakes also, to whom
it will be so accounted through our faith in him who
25 raised up Jesus our Lord from the dead, who was deliv-
ered up on account of our trespasses, and raised from the
dead that we might be accepted as righteous.

V. Therefore being accepted as righteous through faith, we
have peace with God through our Lord Jesus Christ;
2 through whom also we have had admission into this
grace in which we stand, and rejoice in the hope of the
3 glory which God will confer. And not only so, but we
rejoice in afflictions also, knowing that affliction produc-
4 eth endurance, and endurance proof [of faith], and proof
5 [of faith giveth] hope; and hope will not disappoint us;
because the love of God hath been shed abroad in our
hearts by the Holy Spirit which hath been given to us.

6 For while we were yet without strength, in due season
7 Christ died for the ungodly. Now hardly for a right-
eous man will one die; perhaps, however, for a benefac-
8 tor one might even dare to die. But God commendeth

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* Gen. xv. 5, 6.

his love toward us, in that, while we were yet sinners,
9 Christ died for us. Much more then, being now accepted
as righteous through his blood, we shall be saved through
10 him from the [coming] wrath. For if while enemies we
were reconciled to God through the death of his Son, much
more having been reconciled shall we be saved by his life;
11 and not this only, but also having joy in God through our
Lord Jesus Christ, through whom we have now received
the reconciliation.

12 So then as through one man sin entered into the
world, and through sin death, and thus [death] came
13 through unto all men, because all sinned — (for all the
time before the Law sin was in the world; but sin is not
14 set to one's account when there is no law. Yet death
reigned from Adam to Moses, even over those who had
not sinned in the manner in which Adam transgressed;
15 who is a type of him who was to come. — But the free
gift was not as the transgression. For if through the offence
of the one the many died, much more hath the grace
of God, and the gift which is by the grace of the one man
16 Jesus Christ, abounded to the many. And the free gift is
not like what happened through one man who sinned.
For sentence of condemnation followed one offence; but
17 the free gift is a justification after many offences. For if
by one trespass death reigned through the one man, much
more will they who receive the abundance of grace and
of the gift of righteousness reign in life through the one
18 man Jesus Christ.) — As then through one trespass all
men have come under condemnation, so through one act
of righteousness all obtain the gift of righteousness unto
19 life. For as through the disobedience of the one man the

Chap. V. 16. — *followed one offence;* otherwise, *followed the offence of one.* — *a justification;* i.e. an acceptance as righteous before God of one who has been a sinner.

many were made sinners, so through the obedience of the one man will the many be made righteous.

20 Moreover the law came in in addition, that the trespass might abound; but where sin abounded, grace abounded
21 much more; that as sin reigned in death, so grace might reign through righteousness to everlasting life, through Jesus Christ our Lord.

VI. What shall we say then? Let us continue in sin, that
2 grace may abound still more? God forbid! How shall
3 we, who died to sin, live any longer in it? Are ye ignorant, that all of us who were baptized into Jesus Christ,
4 were baptized into his death? We then by this baptism into his death were buried with him; that as Christ was raised from the dead by the glorious power of the Father,
5 so we also might walk in newness of life. For if we have been made completely like him in his death, we shall be
6 made like him in his resurrection also; knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that we might no longer be in slavery
7 to sin; for he that hath died hath been set free from sin.
8 And if we died with Christ, we believe that we shall also
9 live with him; since we know that Christ, having been raised from the dead, dieth no more; death hath dominion
10 over him no longer. For in that he died, he died to sin
11 once for all; but in that he liveth, he liveth to God. Thus do ye too consider yourselves as dead to sin, but alive to God, through Jesus Christ.

12 Let not then sin reign in your mortal body, bringing
13 you into subjection to its lusts, nor yield up your members to sin as instruments of unrighteousness; but yield up yourselves to God, as being alive from the dead, and your members to God as instruments of righteousness.
14 For sin shall not hold dominion over you; for ye are not under the Law, but under grace.

15 What then? Are we to sin, because we are not under
16 the Law, but under grace? God forbid! Know ye not,
that whomever ye choose to obey as a master, his bond-
men ye are, whether of sin whose fruit is death, or of
17 obedience whose fruit is righteousness? But thanks be
to God that, though ye were the bondmen of sin, ye be-
came obedient from the heart to that form of teaching
18 which was delivered to you; and being made free from
19 sin, ye became the bondmen of righteousness. I speak
in a way common among men on account of the weak-
ness of your flesh. For as ye once yielded your members
as slaves to impurity and to iniquity, in order to commit
iniquity, so now yield your members as bondmen to right-
20 eousness in order to become holy. For when ye were the
slaves of sin, ye were not the bondmen of righteousness.
21 What fruit then had ye at that time from those things of
which ye are now ashamed? For the end of those things
22 is death. But now having been delivered from the slav-
ery of sin, and having become the bondservants of God, ye
have holiness as the fruit, and everlasting life as the end.
23 For the wages of sin is death; but the free gift of God
is everlasting life, through Christ Jesus our Lord.

VII. Know ye not, brethren, (for I am speaking to those
who are acquainted with the Law,) that the Law hath
2 dominion over a man only as long as he liveth? For the
married woman is bound by law to her husband while
he liveth; but if the husband die, she is released from
3 the law which bound her to him. So then, if while
her husband is living she connect herself with another
man, she will be called an adulteress; but if her husband
die, she is no longer bound by that law, so that she will

Chap. VI. 21. Otherwise, *What fruit then had ye at that time? Things of which ye are now ashamed.*

not be an adulteress, though she connect herself with an-
4 other man. So then, my brethren, ye also were slain to
the Law through the body of Christ, that ye might be
connected with another, even with him who was raised
5 from the dead, that we might bear fruit to God. For
when we were in the flesh, the affections of sins, which
were through the Law, were working in our members to
6 bear fruit unto death. But now we are delivered from
the Law, having died to that by which we were bound,
that we might serve in the new life of the Spirit, and not
in the old way of the letter.

7 What then shall we say? Is the Law sin? God for-
bid! But I should not have known sin, except by the
Law; for I should not have known sinful desire, unless
8 the Law had said, "Thou shalt not covet."* But sin,
seizing the opportunity, wrought in me by means of the
commandment all manner of sinful desire; for without
9 the Law sin is dead. And I, apart from the Law, was
once alive; but when the commandment came, sin came
10 to life again, and I died; and the very commandment
11 whose design was life, I found to issue in death. For
sin, seizing the opportunity, deceived me through the
12 commandment, and through it slew me. So that the
Law is holy, and the commandment holy, and right, and
13 good. Did then that which is good become death to
me? Far be it! but sin; that it might become mani-
fest as sin, causing death to me by means of that which
is good; that sin by means of the commandment might
14 become exceedingly sinful. For we know that the Law
is spiritual; but I am unspiritual, a slave sold to sin. For
15 I know not what I do. For I do not what I would, but I
16 do what I hate. But if I do what I would not, I assent
17 to the Law that it is good. Now, however, it is no longer

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* Exod xx. 17.

18 I that do it, but sin that dwelleth in me. For I know
that there dwelleth not in me, that is, in my flesh, any
good thing; for to desire is present with me, but not to
19 perform that which is good. For the good that I would,
20 I do not; but the evil which I would not, that I do. But
if I do what I would not, it is no more I that do it, but
21 sin that dwelleth in me. I find then that there is a law
to me, that when I would do good, evil is present with
22 me. For I delight in the Law of God, as to the inward
23 man; but I perceive another law in my members warring
against the law of my mind, and bringing me into
captivity to the law of sin which is in my members.

24 Wretched man that I am! Who will deliver me from
25 the body of this death? Thanks be to God, [who hath
delivered me] through Jesus Christ our Lord. So then,
I, the same person, with the mind serve the law of God,
but with the flesh the law of sin.

VIII. There is then now no condemnation for those who
2 are in Christ Jesus. For the law of the Spirit of life
set me free in Christ Jesus from the law of sin and death.
3 For what the Law could not do, in that it was weak
through the flesh, God hath done, who on account of sin
sent his own Son in the likeness of sinful flesh, and passed
4 sentence of condemnation on sin in the flesh; so that what
is required by the Law might be accomplished in us, who
walk not according to the flesh, but according to the Spirit.
5 For they who are according to the flesh have their mind
on the things of the flesh; but they who are according to
6 the Spirit, on the things of the Spirit. For the mind of the

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Chap. VIII. 2. *For the law of the Spirit of life;* i.e. For the governing influence of the Spirit of God within me, which leads to everlasting life. — *set me free,* &c.; i.e. delivered me, as united to Christ Jesus by faith, from the governing influence of sin which leads to death.

Ver. 3. — *through the flesh;* the appetites, desires, and passions.

flesh is death; but the mind of the Spirit life and peace.
7 Because the mind of the flesh is enmity against God; for
it doth not submit itself to the Law of God, neither indeed
8 can it. And they who are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if indeed
the Spirit of God dwelleth in you. But if any one hath
10 not the Spirit of Christ, he is none of his. And if Christ
is in you, the body indeed is dead because of sin; but the
11 Spirit is life because of righteousness. But if the Spirit
of him who raised up Jesus from the dead dwelleth in
you, he who raised up Christ from the dead will also
give life to your mortal bodies, because of his Spirit that
dwelleth in you.

12 So then, brethren, we are debtors not to the flesh, to
13 live according to the flesh. For if ye live according to the
flesh, ye are sure to die; but if by the Spirit ye make an
end of the deeds of the body, ye will live.

14 For as many as are led by the Spirit of God, they
15 are sons of God. For ye did not receive the spirit of
bondage so as to be again in fear; but ye received the
spirit of adopted children, whereby we cry, Abba, Father!
16 The Spirit itself beareth witness with our spirit, that we
17 are children of God; and if children, then heirs; heirs
of God, and fellow-heirs with Christ; if indeed we are
suffering with him, that we may also be glorified with
him.

18 For I esteem the sufferings of the present time as of
no account, when compared with the glory which is about
19 to be revealed to us. For the earnest expectation of
the creation is waiting for the manifestation of the sons
20 of God. For the creation was brought into subjection
to vanity not of its own will, but by reason of him who
21 put it into subjection, in hope that even the creation

Ver. 13. — *make an end of;* literally, *put to death.*

itself will be set free from the bondage of corruption and
brought into the freedom of the glory of the children of
22 God. For we know that the whole creation is together
groaning and suffering the pains of labor, up to this time;
23 and not only so, but even we ourselves also, though hav-
ing the first-fruits of the Spirit, even we ourselves groan
within ourselves, waiting for the adoption as sons, for
24 the redemption of our body. For we were saved only
in hope. But hope which is seen is not hope; how can
25 a man hope for that which he seeth? But if we hope
for that which we do not see, then do we with patience
26 wait for it. In like manner the Spirit also helpeth our
weakness; for we know not what to pray for as we ought,
but the Spirit itself intercedeth with groans which can-
27 not be expressed in words. But he that searcheth the
hearts knoweth the mind of the Spirit, because it inter-
cedeth for the holy according to the will of God.

28 We know moreover that all things work together for
good to those who love God, to those who are called ac-
29 cording to his purpose. For he determined beforehand
that those whom he foreknew should be conformed to the
image of his Son, in order that he might be the first-born
30 among many brethren. And those whom he before ap-
pointed, he also called; and those whom he called, he
also accepted as righteous; and those whom he accepted
31 as righteous, he also glorified. What shall we then say
to these things? If God is for us, who can be against
32 us? He who spared not his own Son, but delivered him
up for us all, how shall he not also with him freely give
33 us all things? Who shall bring any charge against the

Ver. 21. —*freedom of the glory*, &c.; i.e. freedom from suffering, decay and death, which belongs to the glorified state, &c.

Ver. 23. —*for the adoption;* i.e. for the consummation of it. —*the redemption of our body;* i.e. the time when, at the coming of Christ, the vile body of flesh and blood shall be changed into a glorious body. Phil. iii. 21.

Ver. 27. —*knoweth;* and so approves and answers the prayer.

chosen of God? God is he who accepteth them as right-
34 eous. Who is he that condemneth? Christ is he that
died, yea rather, who rose again, who is also at the right
35 hand of God, who also maketh intercession for us. Who
shall separate us from the love of Christ for us? Shall
affliction or distress or persecution or famine or naked-
36 ness or peril or sword? As it is written, "For thy sake
we are killed all the day long; we were accounted as
37 sheep for slaughter."* Nay, in all these things we are
38 more than conquerors, through him that loved us. For
I am persuaded, that neither death nor life, nor angels
nor principalities, nor things present nor things to come,
39 nor powers, nor height nor depth, nor any other created
thing will be able to separate us from the love of God
for us, which is in Christ Jesus our Lord.

IX. I speak truth in Christ, I do not lie, my conscience
2 bearing witness with me in the Holy Spirit, that I have
3 great grief and unceasing anguish in my heart. For
I could wish to be myself accursed and cast out from
Christ in behalf of my brethren, my kinsmen as to the
4 flesh; who are Israelites; whom God adopted as sons,
whose was the glory, and the covenants, and the giving
of the Law, and the service of the sanctuary, and the
5 promises; whose are the fathers, and from whom, as to
the flesh, was the Christ. He who is over all, God, be
blessed for ever! Amen.

Ver. 33. *God is he who accepteth them as righteous*, &c. Otherwise, *Shall God who accepteth them as righteous?*

Ver. 34. *Christ is he*, &c. Otherwise, *Shall Christ*, &c.

Chap. IX. 1. — *in Christ;* i.e. as a believer in Christ.

Ver. 5. — *was the Christ. He who is*, &c. Otherwise, *was the Christ, who is over all, God, blessed for ever;* or, *was the Christ, who is God over all*, &c. The punctuation, so far as mere grammar is concerned, is ambiguous. Which is to be preferred depends on exegetical considerations; especially on the apostle's use of the name 'God,' and the relation in which he represents Christ as standing to God, in other parts of his writings.

* Ps. xliv. 22.

6 Not as though the word of God hath failed; for not
7 all they that are of Israel are Israel; nor because they
are descendants of Abraham are they all children; but,
8 "Thy offspring shall be reckoned from Isaac."* That is,
not the children by natural descent are children of God,
but the children to whom the promise is made are accounted
9 as the offspring. For the word of promise is
this: "At this time I will come, and Sarah shall have a
10 son."† And not only so, but also when Rebecca had
11 conceived by one man, our father Isaac, before the children
were born, or had done any thing good or evil, to
the end that God's purpose according to election might
stand, not depending on works, but on the will of him
12 that calleth, it was said to her, "The elder shall serve
13 the younger:" as it is written, "Jacob I loved, but Esau
I hated."‡

14 What then shall we say? Is there injustice with God?
15 Far be it! For he saith to Moses, "On whom I have
mercy, on him will I have mercy; and on whom I
16 have compassion, on him will I have compassion."§ So
then it dependeth not on him that willeth, nor on him
17 that runneth, but on God who showeth mercy. For the
Scripture saith to Pharaoh, "For this very purpose did
I raise thee up, that I might show forth my power in
thee, and that my name might be made known in all the
18 earth."‖ So then he hath mercy on whom he will, and
19 hardeneth whom he will. Hence thou wilt say to me,
Why then doth he still find fault? for who resisteth his
20 will? Nay but, O man, who art thou that makest answer
to God? Shall the thing that is wrought say to the workman,
21 Why hast thou made me thus? Hath not the potter
a right out of the same lump of clay to make one

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* Gen. xxi. 12. † Gen. xviii. 14. ‡ Gen. xxv. 23; Mal. i. 2, 3.
§ Exod. xxxiii. 19. ‖ Exod. ix. 16.

vessel for an honorable use, and another for a dishonora-
22 ble? What if God endured with much patience vessels
of wrath fitted for destruction, purposing to manifest his
23 wrath and to make known his power; purposing also
to make known the riches of his glory upon vessels of
mercy, which he had before prepared for glory, whom he
24 also called, even us, not only from among the Jews, but
25 also from among the gentiles? as he also saith in Hosea,
"I will call that my people, which was not my people;
and her beloved, that was not beloved. And it shall be,
26 that in the place where it was said to them, Ye are not
my people, there shall they be called sons of the living
27 God."* But Isaiah crieth out concerning Israel, "Though
the number of the sons of Israel be as the sand of the
28 sea, only the remnant will be saved. For he is accom-
plishing his word and speedily fulfilling it in righteous
ness; for a speedily fulfilled word will the Lord execute
29 upon the earth."† And as Isaiah hath said before, "Un-
less the Lord of hosts had left us a seed, we should have
become as Sodom, and been made like Gomorrah."‡

30 What then shall we say? That the gentiles, who did
not strive after righteousness, obtained righteousness, but
31 a righteousness which is of faith; while Israel, which
strove after a law of righteousness, did not attain to a
32 law of righteousness. Why? Because they did not strive
for it by faith, but as being by works. For they stum-
33 bled against the stone of stumbling; as it is written,
"Behold, I lay in Zion a stone of stumbling and rock of
offence; and he that believeth in him shall not be put
to shame."§

X. Brethren, the desire of my heart and my prayer to God
2 for them is, that they may be saved. For I bear them

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* Hos. ii. 23, i. 10.

† Isa. x. 22, 23.

‡ Isa. i. 9.

§ Isa. viii. 14, xxviii. 16.

witness that they have a zeal for God, but not according
to knowledge.

3 For being ignorant of the righteousness which is of God,
and endeavoring to establish a righteousness of their own,
they have not submitted themselves to the righteousness
4 which is of God. For Christ is the end of the Law, so
that every one that believeth may obtain righteousness.
5 For Moses describeth the righteousness which is of the
Law: "The man that hath done these things shall live by
6 them."* But the righteousness which is of faith speak-
eth thus: Say not in thy heart, "Who shall ascend into
7 heaven?" that is, to bring Christ down. Or, "Who shall
descend into the abyss?" that is, to bring up Christ from
8 the dead. But what saith it? "The word is nigh thee, in
thy mouth, and in thy heart;"† that is, the word concern-
9 ing faith, which we preach; for if thou shalt acknowledge
with thy mouth Jesus as Lord, and shalt believe in thy
heart that God raised him from the dead, thou shalt be
10 saved. For with the heart man believeth so as to obtain
righteousness, and with the mouth professeth so as to ob-
11 tain salvation. For the Scripture saith, "Whoever believ-
12 eth in him shall not be put to shame."‡ For there is
no difference between Jew and Greek; for one and the
13 same is Lord over all, rich to all that call upon him. For
"every one who calleth upon the name of the Lord shall
be saved."§

14 How then shall they call on him, in whom they have
not believed? and how shall they believe in him, of whom
they have not heard? and how shall they hear without
15 a preacher? and how shall men preach, unless they are
sent forth? as it is written, "How beautiful are the feet
of those who bring glad tidings of peace, who bring glad

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* Lev. xviii. 5.
† Deut. xxx. 11–14.
‡ Isa. xxviii. 16.
§ Joel ii. 32.

16 tidings of good things!"* But they did not all hearken
to the glad tidings. For Isaiah saith, "Lord, who hath
17 believed what he hath heard from us?"† Faith then
cometh by hearing, and hearing by the word of God.
18 But I say, Did they not hear? Yes truly, "Their voice
went forth into all the earth, and their words to the ends
19 of the world."‡ But I say, Hath not Israel had knowledge? First, Moses saith, "I will move you to jealousy
by that which is no nation, I will excite you to indigna-
20 tion by a foolish people."§ But Isaiah is very bold, and
saith, "I was found by those who sought me not, I be-
21 came known to those who inquired not for me."‖ But
concerning Israel he saith, "All the day long I have
stretched out my hands to a disobedient and rebellious
people."¶

XI. I say then, Hath God cast off his people? Far be it!
For I myself am an Israelite, of the seed of Abraham, of
2 the tribe of Benjamin. God hath not cast off his people,
which he foreknew. Do ye not know what the Scripture
saith in the passage concerning Elijah? how he pleadeth
3 to God against Israel: "Lord, they have killed thy proph-
ets, they have dug down thine altars; and I am left alone,
4 and they are seeking my life."** But what saith the an-
swer of God to him? "I have reserved to myself seven
thousand men, who have not bowed the knee to Baal."††
5 In the same way then at this present time also there is
6 a remnant, according to the election of grace. And if it
is by grace, it is no longer on account of works; otherwise grace ceaseth to be grace; but if it is of works, there
is then no grace; otherwise work ceaseth to be work.
7 How is it then? What Israel seeketh after, that Israel

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* Isa. lii 7. † Isa. liii. 1. ‡ Ps. xix. 4.
§ Deut. xxxii. 21. ‖ Isa. lxv. 1. ¶ Isa. lxv. 2.
** 1 Kings xix. 10. †† 1 Kings xix. 18.

did not obtain; but the elect obtained it, and the rest were
8 hardened; as it is written: "God gave them a spirit of
slumber, eyes that were not to see, and ears that were not
9 to hear, unto this day."* And David saith, "Let their
table become a snare, and a trap, and a stumbling-block,
10 and a recompense to them; let their eyes be darkened, that
they may not see; and bow down their back alway."†

11 I say then, Did they stumble in order to fall? God
forbid! But by their offence salvation is come to the gen-
12 tiles to excite them to emulation. But if their offence is
the riches of the world, and their loss the riches of the
gentiles, how much more will their fulness be?

13 For I am speaking to you gentiles; inasmuch as I am
14 the apostle of the gentiles, I magnify my office, that I may,
if possible, excite to emulation those who are my flesh,
15 and may save some of them. For if the rejection of
them is the reconciliation of the world, what will the
16 reception of them be, but life from the dead? And if
the first portion of the dough is holy, so also will be the
lump; and if the root is holy, so will be the branches.

17 And if some of the branches have been broken off, and
thou, a wild olive, hast been grafted in among them, and
become a partaker with them of the root and fatness of
18 the olive-tree, boast not over the branches; for if thou
boast, thou dost not bear the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that
20 I might be grafted in. Be it so. It was for their unbelief
that they were broken off, and thou standest through thy
21 faith; be not high-minded, but fear. For if God spared
not the natural branches, take care lest he spare not thee.

22 Behold then the goodness and the severity of God;

Ver. 11, 12. —*their offence;* i.e. in rejecting Christ, and their consequent loss of the peculiar favor of God.

Ver. 16. —*first portion.* See Numb. xv. 20, 21.

* Deut. xxix. 4; Isa. xxix. 10. † Ps. lxix. 22, 23.

toward those who fell, severity; but toward thee God's goodness, if thou continue in his goodness; otherwise thou
23 also wilt be cut off. And they also, if they do not continue in their unbelief, will be grafted in; for God is able
24 to graft them in again. For if thou hast been cut off from an olive-tree wild by nature, and hast against thy nature been ingrafted into a good olive-tree, how much more shall these, the natural branches, be ingrafted into their own olive-stock?

25 For I would not have you ignorant, brethren, of this mystery, lest ye should be wise in your own conceits, that blindness hath to some extent come upon Israel, until the
26 fulness of the gentiles shall have come in. And thus will all Israel be saved; as it is written, "There shall come out of Zion the Deliverer; he shall turn away ungodli-
27 ness from Jacob. And this will be my covenant with
28 them, when I shall have taken away their sins."* In regard to the gospel, they are enemies for your sakes; but in regard to God's choice, they are beloved for the fathers'
29 sake. For in respect to his gifts and his calling, there is
30 no change of purpose with God. For as ye in times past were disobedient to God, but have now obtained mercy
31 through their disobedience, so they too have now become disobedient, that they also may obtain mercy through the
32 mercy shown to you. For God delivered up all to disobedience, that he might have mercy upon all.

33 O the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his pur-
34 poses, and his ways past finding out! For "who hath known the mind of the Lord? or who hath been made
35 his counsellor?"† or "who first gave to him, and shall

Ver. 33. — *his purposes.* The Greek term, in this connection, evidently denotes the decisions or determinations of the Divine mind. rather than what has taken place by his ordination. Hence the rendering *judgments* is not appropriate.

* Isa. lix. 20, 21; xxvii. 9.

† Isa. xl. 13.

36 receive a return?"* For from him, and through him, and to him are all things. To him be the glory for ever! Amen.

XII. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well-
2 pleasing to God, which is your spiritual worship; and be not conformed to the fashion of this world, but be transformed by the renewal of your mind, that ye may learn by experience what is the will of God, what is good, and
3 well-pleasing, and perfect. For through the grace given to me I warn every one among you, not to think of himself more highly than he ought to think, but to think soberly, according to the measure of faith which God hath
4 imparted to each. For as in one body we have many members, and the members have not all the same office,
5 so we, though many, form one body in Christ, and each
6 of us is a member of it in common with the rest. Having then gifts which differ according to the grace which hath been bestowed upon us, if we have prophecy, let us
7 prophesy according to the proportion of our faith; or if service, let us attend to the service; he that teacheth, let
8 him attend to teaching; or he that exhorteth, to exhortation; he that giveth, let him do it with liberality; he that presideth over others, with diligence; he that doeth deeds of mercy, with cheerfulness.

9 Let your love be unfeigned. Abhor that which is evil,
10 cleave to that which is good. In brotherly love, be affectionate to one another; in honor, give each other the pref-

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Chap. XII. 1. —*spiritual worship;* in contradistinction from an outward ceremonial worship like that of the Jews and other nations.

Ver. 6. —*prophecy;* i.e. the gift of speaking with inspiration.

Ver. 8. —*with liberality.* See 2 Cor. viii. 2. Otherwise, ***in singleness of mind;*** in opposition to selfish ostentation. See Matt. vi. 1, 2.

* Job xli. 11.

11 erence. Be not backward in zeal; be fervent in spirit;
12 serving the Lord. Rejoice in hope; be patient in afflic-
13 tion; persevere in prayer. Relieve the wants of the
14 holy; be given to hospitality. Bless those who perse-
15 cute you; bless, and curse not. Rejoice with those who
16 rejoice; weep with those who weep. Be of one mind
among yourselves. Set not your minds on high things,
but content yourselves with what is humble. Be not
17 wise in your own conceits. Render to no one evil for
evil; have regard to what is honorable in the sight of all
18 men. If it be possible, as far as dependeth on you, be
19 at peace with all men. Dearly beloved, avenge not your-
selves, but rather make room for wrath; for it is writ-
ten, "Vengeance is mine; I will repay, saith the Lord."*
20 Therefore, "if thy enemy hunger, feed him; if he thirst,
give him drink. For in so doing thou wilt heap coals of
21 fire on his head."† Be not overcome by evil, but over-
come evil with good.

XIII. Let every one submit to the authorities that are
over him; for there is no authority which is not from
God: and the authorities which exist have been ordained
2 by God. He therefore that setteth himself against the
authority resisteth what God hath ordained; and they
3 who resist will bring upon themselves judgment. For
rulers are not a terror to good works, but to the evil.
Wouldst thou then not be afraid of the government? Do
that which is good, and thou wilt have praise from it;
4 for the ruler is God's servant to thee for good. But if
thou doest evil, be afraid; for he beareth not the sword
in vain; for he is God's servant, an avenger to inflict
5 wrath upon him that doeth evil. It is necessary there-

Ver. 19. — *make room for wrath;* i.e. leave wrath to God.

* Deut. xxxii. 35. † Prov. xxv. 21, 22.

fore to submit, not only because of the wrath, but also
6 for your conscience' sake. For the same reason pay
tribute also; for they are ministers of God, attending
7 continually to this very business. Render to all what
is due to them; tribute, to whom tribute is due; custom,
to whom custom; fear, to whom fear; honor, to whom
honor.

8 Owe no one anything but brotherly love; for he that
9 loveth others hath fulfilled the Law. For these, "Thou
shalt not commit adultery, Thou shalt not kill, Thou shalt
not steal, Thou shalt not covet,"* and every other commandment, are summed up in this precept, "Thou shalt
10 love thy neighbor as thyself."† Love worketh no ill to
one's neighbor; therefore love is the fulfilling of the Law.
11 And this, since we know the time, that it is already high
time for us to awake out of sleep; for now is our salva-
12 tion nearer than when we became believers. The night
is far spent, the day is at hand; let us then throw off
the works of darkness, and put on the armor of light.
13 Let us walk becomingly, as in the day; not in revelling
and drunkenness, not in lewdness and wantonness, not
14 in strife and envy; but clothe yourselves with the Lord
Jesus Christ, and think not about satisfying the lusts of
the flesh.

XIV. Him that is weak in his faith receive with kindness,
2 and not to pass judgment on his thoughts. One man hath
faith to eat every kind of food; another, who is weak, eat-
3 eth herbs only. Let not him who eateth, despise him
that eateth not; and let not him who eateth not, judge
4 him that eateth; for God hath received him. Who art
thou that judgest the servant of another? To his own

Chap. XIII. 6. — *this very business;* i.e. of collecting tribute.

* Exod. xx. 13–17. † Lev. xix. 18. Comp. Matt. xix. 18, 19.

lord he standeth or falleth; and he shall be made to
stand; for the Lord is able to make him stand.
5 One man esteemeth one day above another; another
esteemeth every day alike: let each one be fully per-
6 suaded in his own mind. He that regardeth the day,
regardeth it to the Lord; and he that regardeth not the
day, to the Lord he doth not regard it. And he that
eateth, eateth to the Lord, for he giveth thanks to God;
and he that doth not eat, to the Lord he doth not eat, and
giveth thanks to God.
7 For none of us liveth to himself, and no one dieth to
8 himself. For if we live, we live to the Lord; and if we
die, we die to the Lord. Whether then we live or die,
9 we are the Lord's. For to this end Christ died and lived
again, that he might be Lord both of the dead and the
living.
10 But thou, why dost thou judge thy brother? And thou,
too, why dost thou despise thy brother? For we shall all
11 stand before the judgment-seat of God. For it is written,
"As I live, saith the Lord, to me every knee shall bow,
12 and every tongue shall give praise to God."* So then
every one of us will give account of himself to God.
13 Let us then no longer judge one another; but let this
rather be your judgment, not to put a stumbling-block,
14 or an occasion to fall, in a brother's way. I know, and
am persuaded in the Lord Jesus, that nothing is unclean
in itself; but to him that accounteth anything to be un-
15 clean, to him it is unclean. For if on account of food
thy brother is made to mourn, thou art no longer walk-
ing according to love. Do not with thy food destroy him
16 for whom Christ died. Let not then the blessing which
17 ye enjoy be evil spoken of. For the kingdom of God is

Chap. XIV. 16. — *the blessing which ye enjoy;* i.e. the kingdom of God, ver. 17, or, more specially, the faith and freedom in regard to food and drink which ye enjoy as members of the kingdom of God.

* Isa. xlv. 23.

not food and drink, but righteousness, and peace, and joy
18 in the Holy Spirit; for he who in this matter serveth
Christ is well-pleasing to God, and approved by men.
19 Let us then strive to promote peace, and the edification
20 of each other. Do not for the sake of food undo the
work of God. All things indeed are clean; but that
which is pure is evil for that man who eateth so as to
21 be an occasion of sin. It is good neither to eat flesh, nor
to drink wine, nor to do anything whereby thy brother
stumbleth, or is put in danger of falling, or is made
22 weak. Thou hast faith; have it to thyself before God.
Happy is he who doth not condemn himself in that
23 which he alloweth. But he that doubteth is condemned
if he eat, because he doeth it not from faith; but every
thing which is not from faith is sin.

XV. We then who are strong ought to bear the infirmities
2 of the weak, and not to please ourselves. Let each one of
us please his neighbor, to promote what is good, for edi-
3 fication. For Christ did not seek his own pleasure, but,
as it is written, "The reproaches of those who reproached
4 thee fell on me."* For whatever things were written afore-
time, were written for our instruction; that we through the
patience and the consolation of the Scriptures might have
5 hope. And may the God of patience and consolation grant
that ye may be of the same mind one with another, accord-
6 ing to Christ Jesus; that with one accord ye may with one
mouth glorify God, the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ received
8 you to the glory of God. For I say that Christ be-
came a minister to the circumcised for the sake of God's
truth, in order to make sure the promises given to the
9 fathers; and that the gentiles glorified God for his mercy,

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Ver. 22, 23. —*faith;* i.e. full persuasion that a practice in relation to eating and drinking is right.

* Ps. lxix. 9.

as it is written, "For this cause I will give praise to
10 thee among the gentiles, and sing to thy name."* And
again he saith: "Rejoice, ye gentiles, with his people."†
11 And again: "Praise the Lord, all ye gentiles, and let every
12 people praise him."‡ And again Isaiah saith: "There shall
be the shoot from Jesse, and he that riseth up to rule the
13 gentiles; in him shall the gentiles hope."§ And may the
God of hope fill you with all joy and peace in believing,
that ye may abound in hope, through the power of the
Holy Spirit.

14 But I myself am persuaded of you, my brethren, that
ye are even of yourselves full of goodness, filled with all
15 knowledge, able also to admonish one another. But I have
written to you, brethren, in a manner somewhat bold on
some subjects, as putting you in mind, on account of the
16 grace given me by God that I should be a minister of
Christ Jesus to the gentiles, performing the office of a
priest in respect to the gospel of God, that the oblation
of the gentiles may be acceptable, being sanctified by the
17 Holy Spirit. I have then ground for glorying in Christ
18 Jesus in regard to the things pertaining to God. For I
will not be bold to say anything but of what Christ hath
actually wrought by me to bring the gentiles to obedience
19 by word and deed, by the power of signs and wonders, by
the power of the Spirit; so that from Jerusalem, and in
the country around even to Illyricum, I have fully made
20 known the gospel of Christ; but always earnestly desirous to preach it in this manner, — not where Christ had
been named, that I might not build on another's founda-
21 tion, but, as it is written: "They, to whom no tidings concerning him came, shall see; and they that have not heard
shall understand."‖

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* Ps. xviii. 49; 2 Sam. xxii. 50. † Deut. xxxii. 43. ‡ Ps. cxvii. 1.
§ Isa. xi. 10. ‖ Isa. lii. 15.

22 For which cause also, for the most part, I have been
23 hindered from coming to you. But now having no more
opportunity in these regions, and having had for many
24 years a great desire to come to you, when I go to Spain,
I will come to you; for I hope to see you on my way,
and to be helped forward thither by you, after I have in
some degree satisfied myself with your company.

25 But now I am going to Jerusalem on a service of relief
26 to the saints. For Macedonia and Achaia have thought
it good to make a contribution for the poor among the
27 saints in Jerusalem. They have thought it good, and they
owed it to them. For if the gentiles have shared in their
spiritual things, they ought in return to minister to them
28 in temporal things. When therefore I have completed
this business, and secured to them this fruit, I shall set
29 out to pass through you to Spain. And I know that
when I come to you, I shall come in the fulness of the
blessing of Christ.

30 But I beseech you, by our Lord Jesus Christ, and by
the love produced by the Spirit, that ye strive together
31 with me in prayers to God for me; that I may be delivered from the unbelievers in Judæa, and that my service
32 for Jerusalem may prove acceptable to the saints; so that,
through the will of God, I may come to you in joy, and
33 may with you be refreshed. And may the God of peace
be with you all. Amen.

XVI. I commend to you Phœbe our sister, who is a deaconess
2 of the church at Cenchreæ; that ye may receive
her in the Lord in a manner worthy of the holy, and assist
her in whatever business she may need your aid; for
she hath been a helper of many, and of myself also.

3 Salute Prisca and Aquila, my fellow-laborers in Christ
4 Jesus; who for my life laid down their own necks; to
whom not I alone give thanks, but also all the churches

5 of the gentiles; salute also the church that is in their
house. Salute Epænetus, my beloved, who is the first
6 fruit gathered from Asia for Christ. Salute Mary, who
7 labored much for us. Salute Andronicus and Junias, my
kinsmen, and my fellow-prisoners, who are of note among
8 the apostles, who also were in Christ before me. Salute
9 Amplias, my beloved in the Lord. Salute Urbanus, our
10 fellow-laborer in Christ, and Stachys, my beloved. Salute
Apelles, the approved in Christ. Salute those who belong
11 to the family of Aristobulus. Salute Herodion, my kinsman.
Salute those of the family of Narcissus, who are in
12 the Lord. Salute Tryphæna and Tryphosa, who labor in
the Lord. Salute Persis, the beloved, who labored much
13 in the Lord. Salute Rufus, the chosen in the Lord, and
14 his mother, who is mine also. Salute Asyncritus, Phlegon,
Hermes, Patrobas, Hermas, and the brethren that are with
15 them. Salute Philologus and Julia, Nereus and his sister,
and Olympas, and all the saints who are with them.
16 Salute each other with a holy kiss. All the churches of
Christ salute you.

17 But I exhort you, brethren, to mark those who are causing
divisions and offences, contrary to the doctrine which
18 ye learned; and avoid them. For such men are not servants
of our Lord Christ, but of their own appetites; and
by good words and fair speeches they deceive the hearts
19 of the simple. For your obedience hath become known to
all. Over you, then, I rejoice; but I would have you wise
as to that which is good, and simple as to that which is
20 evil. And the God of peace will soon beat down Satan
under your feet.

The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow-laborer, salutes you, and Lucius
22 and Jason and Sosipater my kinsmen. I Tertius, who
23 wrote this letter, salute you in the Lord. Gaius my host,

and the host of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus, the brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him who is able to establish you according to
my gospel and the preaching of Jesus Christ, according
to the revelation of the mystery which for eternal ages was
26 unrevealed, but is now made manifest, and through the
writings of the prophets, by the command of the everlasting
God, is made known to all the nations to bring them
27 to obedience to the faith, — to God, the only wise, through
Jesus Christ, to whom be the glory for ever! Amen.

THE FIRST TO THE CORINTHIANS.

I. Paul, a called apostle of Christ Jesus, through the will
2 of God, and Sosthenes the brother, to the church of God
which is at Corinth, the sanctified in Christ Jesus, called,
holy, with all that in every place call upon the name of
3 our Lord Jesus Christ, their Lord and ours; grace be to
you, and peace, from God our Father, and the Lord Jesus
Christ.

4 I ever thank my God for you, on account of the grace
5 of God bestowed upon you in Christ Jesus; that in him
ye were enriched in everything, in all utterance, and all
6 knowledge, as the testimony of Christ was established
7 among you; so that ye come behind in no gift, while
waiting for the manifestation of our Lord Jesus Christ;
8 who will also make you steadfast to the end, so that ye
may be without blame in the day of our Lord Jesus Christ.
9 God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 But I beseech you, brethren, by the name of our Lord
Jesus Christ, that ye all speak the same thing, and that
there be no divisions among you, but that ye be perfectly
11 united in the same mind and in the same judgment. For
I have been informed concerning you, my brethren, by

Chap. I. 10. — *speak the same thing;* give accordant testimony relating to their Christian faith, in contrast with what is described in ver. 12.

those of the family of Chloe, that there are dissensions
12 among you. What I mean is this, that each of you saith,
I am of Paul; and I of Apollos; and I of Cephas; and
13 I of Christ. Is Christ divided? Was Paul crucified for
14 you? Or were ye baptized into the name of Paul? I
thank God that I baptized none of you, but Crispus and
15 Gaius; that no one may say that ye were baptized into
16 my name. And I baptized also the household of Stephanas; I am not aware that I baptized any one besides.

17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of speech, lest the cross of Christ
18 should be made of no effect. For the preaching of the cross
is to those who are perishing, foolishness, but to us who are
19 being saved, it is the power of God. For it is written:
"I will destroy the wisdom of the wise, and will bring
20 to nought the discernment of the discerning."* Where
is the wise man? Where the scribe? Where the disputer
of this world? Hath not God made foolish the wisdom of
21 the world? For since, in the wisdom of God, the world
by its wisdom knew not God, it pleased God by the fool-
22 ishness of preaching to save those who believe; since
even Jews ask for signs, and the Greeks seek for wisdom;
23 but we preach Christ crucified, to Jews a stumbling-block,
24 and to gentiles foolishness, but to those who are called,
both Jews and Greeks, Christ the power of God, and
25 the wisdom of God. Because the foolishness of God is
wiser than men; and the weakness of God is stronger
than men.

26 For consider, brethren, who ye are that have been
called; not many wise men after the fashion of the world,
27 not many mighty, not many noble; but the foolish things
of the world did God choose, to put to shame the wise;

Ver. 21. — *in the wisdom of God;* i.e. God's wisdom so ordaining.

* Isa. xxix. 14.

and the weak things of the world did God choose, to put
28 to shame the things which are strong; and the mean
things of the world, and the things which are despised,
did God choose, the things which are not, to bring to
29 nought things that are; that no flesh might glory before
30 God. But from him it is that ye are in Christ Jesus,
who from God was made to us wisdom, and righteousness,
31 and sanctification, and redemption; that, according as it is
written, "He that glorieth, let him glory in the Lord."*

II. And I, brethren, when I came to you, came not with
excellency of speech, or of wisdom, declaring to you
2 the testimony of God. For I determined not to know
anything while with you, save Jesus Christ, and him cru-
3 cified. And I was with you in weakness, and in fear,
4 and in much trembling; and my speech and my preach-
ing were not in persuasive words of wisdom, but in
5 demonstration of the Spirit, and of power; that your
faith might not rest on the wisdom of men, but on the
power of God.

6 But we do speak wisdom among the perfect; not, how-
ever, the wisdom of this world, nor of the rulers of this
7 world, who are coming to nought; but we speak God's
wisdom in a mystery, the hidden wisdom, which God de-
8 termined on before the world was, for our glory; which
none of the rulers of this world comprehended; for had
they comprehended it, they would not have crucified the
9 Lord of glory; but, as it is written: "The things which eye
hath not seen, and ear hath not heard, and which have not

Chap. II. 4. — *demonstration of the Spirit;* i.e. demonstration of the truth, proceeding from the Holy Spirit.

Ver. 9. *Things which eye hath not seen*, &c. By this citation, which, at least according to the text of Tischendorf, forms an uncompleted sentence, the apostle seems to declare that the knowledge of Divine wisdom comes to Christians not from the senses, but from inward experience;—from the contact of the human spirit with the Spirit of God.

* Jer. ix. 23, 24.

entered into the heart of man, the great things which
10 God hath prepared for those that love him."* For God
hath revealed them to us by his Spirit; for the Spirit
11 searcheth all things, even the depths of God. For who
among men knoweth the things of a man, but the spirit
of the man which is in him? even so the things of God
12 knoweth no one but the Spirit of God. But we did
not receive the spirit of the world, but the Spirit which
is from God, that we might know the things that have
13 been given to us by the grace of God; which things we
also speak, not in words taught by man's wisdom, but in
those taught by the Spirit, connecting what is spiritual
14 with what is spiritual. But the unspiritual man receiv-
eth not the things of the Spirit of God; for they are
foolishness to him, and he cannot know them; because
15 they are spiritually discerned. But he that is spiritual
judgeth of all things, yet he himself is judged by no one.
16 For "who hath known the mind of the Lord, that he may
instruct him?" † But we have the mind of Christ.

III. I also, brethren, was not able to speak to you as to
spiritual men, but as those who are not spiritual, as to
2 babes in Christ. I fed you with milk, not with meat;
for ye were not yet able to bear it. Nor indeed are ye
3 able even now; for ye are yet unspiritual. For while
there is among you rivalry and strife, are ye not un-
4 spiritual, and walking after the manner of men? For
while one saith, I am of Paul, and another, I am of
Apollos, are ye not [like common] men?
5 Who then is Apollos, and who is Paul, but ministers

Ver. 13. — *what is spiritual;* i.e. spiritual things with spiritual words.

Ver. 14. — *unspiritual;* i.e. he whose predominant principle is appetite, or worldly passions and desires, the spiritual part of his nature not having been stimulated by the Spirit of God.

* Isa. lxiv. 4. † Isa. xl. 13.

through whom ye believed, and that as the Lord gave to
6 each? I planted, Apollos watered; but God gave the
7 growth. So then, neither he that planteth nor he that
watereth is anything, but God that giveth the growth.
8 And he that planteth and he that watereth are one; and
each will receive his own reward, according to his own
9 labor. For we are God's fellow-laborers; ye are God's
10 field, ye are God's building. According to the grace of
God bestowed on me, I, as a skilful master-builder, have
laid the foundation; and another buildeth thereon; but
11 let every one take heed, how he buildeth thereon. For
other foundation can no one lay than that which is laid,
12 which is Christ Jesus. But if any one build upon this
foundation with gold, silver, precious stones, wood, hay,
13 stubble, the work of every one will be made manifest;
for the day will show it; because it is revealed in fire;
and the fire itself will prove what every one's work is.
14 If the work which any one built thereon remaineth, he
15 will receive reward; if any one's work shall be burned
up, he will lose the reward; but he will be saved himself, yet as one escaping through fire.

16 Know ye not, that ye are God's temple, and that the
17 Spirit of God dwelleth in you? If any one defaceth
the temple of God, God will deface him; for the temple
of God is holy, and such are ye.

18 Let no one deceive himself; if any one thinketh himself wise among you in this world, let him become a
19 fool, that he may become wise. For the wisdom of this
world is foolishness with God; for it is written: "He
20 that taketh the wise in their craftiness;"* and again:
"The Lord knoweth the thoughts of the wise, that they

Chap. III. 13. —*for the day*, &c.; i.e. the day when Christ shall come to judgment. Ver. 17. — *and such are ye*; i.e. holy.

* Job v. 13.

21 are vain."* So then let no one glory in men. For all
22 things are yours; whether Paul, or Apollos, or Cephas,
or the world, or life, or death, or things present, or things
23 to come, — all are yours; and ye are Christ's, and Christ
is God's.

IV. Let a man so account us, as servants of Christ, and
2 stewards of the mysteries of God. Here moreover, it is
3 required in stewards, that a man be found faithful. But
with me it is a very small thing that I should be judged
by you, or by a human tribunal; nay, I do not even
4 judge myself; for though I am conscious to myself of
nothing wrong, yet not by this am I cleared of blame;
5 but he that judgeth me is the Lord. So then judge
nothing before the time, until the Lord come, who will
both bring to light the hidden things of darkness, and
make manifest the purposes of men's hearts; and then
shall every one have his praise from God.

6 And these things, brethren, I have transferred in a
figure to myself and Apollos for your sakes, that in us
ye may learn not to go beyond what is written, that no
one of you may pride himself in one against another.
7 For who maketh thee to differ from another? And what
hast thou that thou didst not receive? But if thou didst
receive it, why dost thou boast, as if thou hadst not
8 received it? Already ye are full; already ye are rich;
without us ye have become kings; and I would indeed
9 ye were kings, that we also might reign with you. For
I think that God hath set forth us the apostles as lowest, as men sentenced to death; for we have been made
10 a spectacle to the world, to angels, and to men. We are

Chap. IV. 6. — *in us;* i.e. by such a use of our names. See iii. 5, 6.

Ver. 8. *Already;* i.e. before the time of Christ's coming to reign.

* Ps. xciv. 11.

fools for Christ's sake, but ye are wise in Christ; we
are weak, but ye are strong; ye are in honor, but we are
11 despised. Even to this very hour we both hunger, and
thirst, and are naked, and are buffeted, and have no
12 certain dwelling-place, and labor, working with our own
hands; being reviled, we bless; being persecuted, we
13 endure it; being slandered, we exhort; we have become
as the filth of the world, the offscouring of all things
until now.

14 I write not these things to shame you, but I am warning
15 you as my beloved children. For though ye have
ten thousand teachers in Christ, yet have ye not many
fathers; for in Christ Jesus I begot you through the gospel.
16 17 I exhort you therefore, be ye imitators of me. For
this end I sent to you Timothy, who is my beloved child,
and faithful in the Lord, who will put you in mind of
my ways in Christ, according as I teach everywhere in
every church.

18 Now some are puffed up, as though I were not coming
19 to you. But I shall come to you shortly, if it be the
Lord's will, and will know, not the word of those who
20 are puffed up, but the power; for the kingdom of God
21 is not in word, but in power. What will ye? Am I to
come to you with a rod, or in love, and the spirit of
mildness?

V. It is everywhere reported that there is fornication among
you, and such fornication as is not even among the gentiles,
2 that one should have his father's wife. And ye are
puffed up, and did not rather mourn, so that he that committed
3 this deed might be separated from among you. For
I, for my part, though absent in the body, yet present in
the spirit, have already determined, as if I were present

Ver. 15. — *teachers;* or, child-guides.

4 with you, respecting him who thus wrought this deed, in
the name of our Lord Jesus, when you and my spirit with
you are assembled together, with the power of our Lord
5 Jesus, to deliver such a man over to Satan for the destruction
of his flesh, that his spirit may be saved in the day
6 of the Lord. Your glorying is not good. Know ye not,
7 that a little leaven leaveneth the whole lump? Cleanse
out the old leaven, that ye may be a new lump, as ye
are unleavened; for our passover also hath been sacri-
8 ficed, even Christ. So then let us keep the feast, not
with the old leaven, nor with the leaven of malice and
wickedness, but with the unleavened bread of sincerity
and truth.

9 I wrote to you in that letter, not to keep company with
10 fornicators; certainly not meaning the fornicators of this
world, or the covetous and extortioners, or idolaters; for
11 to do this ye must go out of the world. But this is what
I wrote you, not to keep company with any one called
a brother, if he be a fornicator, or covetous, or an idolater,
or a reviler, or a drunkard, or an extortioner; with such
12 a one not even to eat. For what have I to do with judging
those who are without? Do not ye judge those who are
13 within? But those who are without, God will judge.
Do ye put away that bad man from among yourselves.

VI. Doth any one of you, who hath a matter against another,
dare to go to law before the unrighteous, and not be-
2 fore the holy? Or do ye not know, that the holy will judge
the world? And if the world is to be judged by you, are
ye unworthy to judge in causes of the least importance?
3 Know ye not, that we shall pass judgment upon angels?
4 How much more, concerning affairs of this life? If then

Chap. V. 7. — *ye are unleavened;* i.e pure by your Christian profession.
Ver. 11. — *but this is what I wrote;* i.e. the meaning of it.

ye have any causes relating to this life, set them to judge
5 who are of no repute in the church. I speak to your
shame. Is it so, that there is not a wise man among you,
not one that will be able to judge between his brethren?
6 Nay, brother goeth to law with brother, and that before
7 unbelievers. Now therefore it is altogether an evil among
you, that ye have suits against each other. Why do ye
not rather submit to wrong? Why do ye not rather
8 allow yourselves to be defrauded? But ye yourselves
9 wrong, and defraud, and that too your brethren. Know
ye not, that wrongdoers shall not inherit the kingdom
of God? Be not deceived; neither fornicators, nor idolaters,
nor adulterers, nor the effeminate, nor abusers of
10 themselves with mankind, nor thieves, nor the covetous,
nor drunkards, nor revilers, nor extortioners, shall inherit
11 the kingdom of God. And such were some of you; but
ye were washed, but ye were made holy, but ye were
accepted as righteous in the name of the Lord Jesus, and
in the Spirit of our God.

12 All things are lawful for me, but all things are not
profitable; all things are lawful for me, but I will not
13 be brought under the power of anything. Meats are for
the stomach, and the stomach for meats; but God will
make an end of both it and them. But the body is not
for fornication, but for the Lord, and the Lord for the
14 body; and God both raised up the Lord, and will also
15 raise up us by his power. Know ye not, that your bodies
are members of Christ? Shall I then take the members
of Christ, and make them members of a harlot? God
16 forbid! Know ye not, that he who is connected with a
harlot is one body with her? "For the two," saith he,
17 "shall become one flesh;"* but he that is connected with
18 the Lord is one spirit with him. Flee fornication. Every

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* Gen. ii. 24.

other sin which a man may commit, is apart from the
body; but he that committeth fornication, sinneth against
19 his own body. Know ye not, that your bodies are tem-
ples of the Holy Spirit which is in you, which ye have
20 from God, and that ye are not your own? For ye were
bought with a price. Therefore glorify God in your body.

VII. Now as to the matters about which ye wrote, it is
2 good for a man not to touch a woman; but on account
of the commonness of fornication, let every man have his
3 own wife, and every woman her own husband. Let the
husband render to his wife her due; and so also the wife
4 to her husband. The wife hath not the disposal of her
own body, but her husband; and so also the husband hath
5 not the disposal of his own body, but his wife. Defraud
not one another, except by agreement for a time, that ye
may have a season for prayer; and be together again,
that Satan may not tempt you through your incontinence.
6 7 But I say this by way of permission, not command. I
would that all men were as I myself; but every one hath
his own gift from God, one man this, and another that.

8 I say also to the unmarried and the widows, it is good
9 for them to remain as I am; but if they cannot control
themselves, let them marry; for it is better to marry than
to burn.

10 But to those who are married it is my command, yet
not mine, but the Lord's: Let not the wife separate her-
11 self from her husband, and if she have separated herself
let her remain unmarried, or be reconciled to her husband;
and let not the husband put away his wife.

12 But to the rest say I, not the Lord: If any brother
hath an unbelieving wife, and she be satisfied to dwell
13 with him, let him not put her away; and if a wife hath
an unbelieving husband, and he be satisfied to dwell with
14 her, let her not put her husband away. For the unbe-

lieving husband hath been made holy by his wife, and the
unbelieving wife hath been made holy by the brother;
otherwise were your children unclean, but, as it is, they
15 are holy. But if the unbelieving separateth himself, let
him separate himself; a brother or a sister is not under
bondage in such cases. But God hath called you to be
16 in peace. For how dost thou know, O wife, but that thou
mayst save thy husband? or how dost thou know, O hus-
17 band, but that thou mayst save thy wife? But let every
one continue to walk in the lot which the Lord appointed
him, in the condition in which God called him. And this
18 direction I give in all the churches. Was any one called
being circumcised, let him not become as if uncircumcised;
hath any one been called in uncircumcision, let him not
19 become circumcised. Circumcision is nothing, and uncir-
cumcision is nothing, but the keeping of the command-
20 ments of God. Let every one remain in the same calling
21 in which he was called. Wast thou called being a slave,
care not for it; but even if thou canst be made free, use it
22 rather. For he that was called in the Lord, being a slave,
is the Lord's freeman. In like manner the freeman, who
23 is called, is Christ's slave. Ye were bought with a price;
24 become not the slaves of men. In that state, brethren,
in which he was called, let every one remain with God.

25 Now concerning virgins, I have no commandment of
the Lord; but I give my judgment, as one that hath
26 obtained mercy of the Lord to be faithful. I think, then,
that it is well, on account of the impending distress, for
27 a man to remain as he is. Art thou bound to a wife,
seek not to be loosed from her; art thou loosed from a
28 wife, do not seek for one. But if thou hast married, thou
hast committed no sin; and if a virgin hath married, she

Chap. VII. 19. — *but the keeping*, &c.; i.e. but the essential thing is the keeping, &c.

hath committed no sin. Such, however, will have trouble
in the flesh, which I desire to spare you.
29 But this I say, brethren, the time that remaineth is
short; that both they that have wives may be as though
30 they had none; and they that weep, as though they wept
not; and they that rejoice, as though they rejoiced not;
31 and they that buy, as though they possessed not; and
they that use this world as not abusing it; for the outward
32 condition of this world is passing away; and I would have
you free from anxious cares. He that is unmarried
careth about the things of the Lord, how he may please
33 the Lord; but he that is married careth about the things
34 of the world, how to please his wife. There is a difference
also between a wife and a virgin; the unmarried woman
careth about the things of the Lord, to be holy, both in
body and in spirit; but she that is married careth about
the things of the world, how to please her husband.

35 And this I say for your own profit; not to cast a noose
over you, but with a view to what is becoming, and that
36 ye may attend upon the Lord without distraction. But
if any one thinketh that he behaveth improperly in respect
to his virgin [daughter], if she pass the flower of
her age [without being married], and if it must be so, let
him do what he will, he committeth no sin; let them
37 marry. But if any one is settled in his purpose, and is
under no necessity, but is free to act as he will, and hath
determined in his heart to keep his own virgin daughter
38 [unmarried], he doeth well. So then he that giveth her
in marriage doeth well; and he that doth not give her in
marriage doeth better.

39 The wife is bound to her husband as long as he liveth;
but if her husband die, she is free to marry whom she

Ver. 29. — *that remaineth*, &c.; i.e. before the coming of Christ to judgment. Ver. 35. — *cast a noose*, &c.; i.e. impose a necessity, or constrain.

40 will, only in the Lord. But she is happier if she remain
as she is, in my opinion; and I too think that I have the
Spirit of God.

VIII. Now concerning the things offered in sacrifice to
idols, we know that we all have knowledge. Knowledge
2 puffeth up, but love edifieth; if any one think that he
knoweth anything, he knoweth nothing yet, as he ought
3 to know; but if any one love God, the same is known
4 by Him. Concerning the eating of the things offered in
sacrifice to idols, then, we know that an idol is nothing
in the world, and that there is no other God but one.
5 For though there are those that are called gods, whether
in heaven or on earth; as there are gods many, and lords
6 many; yet to us there is but one God, the Father, from
whom are all things, and we to him; and one Lord Jesus
Christ, through whom are all things, and we through him.
7 But there is not in all men this knowledge; for some, with
a conscience directed toward the idol even now, eat of it
as a thing offered in sacrifice to an idol, and their conscience, being weak, is defiled.

8 But food will not recommend us to God; if we do not
eat, we are not the worse; nor if we do eat, are we the
9 better. But take heed, lest this liberty of yours become
10 a stumbling-block to the weak. For if any one see thee,
who hast knowledge, at table in an idol's temple, will not
the conscience of him that is weak be emboldened to eat
11 the things offered to idols? For through thy knowledge
he that is weak perisheth, — the brother for whom Christ
12 died! But when ye so sin against the brethren, and wound
their weak conscience, ye sin against Christ. Wherefore,
13 if food cause my brother to fall, I will eat no flesh for ever,
lest I cause my brother to fall.

Ver. 39. — *only in the Lord;* i.e. provided it be to a disciple of Christ.

IX. Am I not free? Am I not an apostle? Have I not
seen Jesus our Lord? Are not ye my work in the Lord?
2 If I am not an apostle to others, yet surely I am to you;
3 for the seal of my apostleship are ye in the Lord. This
4 is my answer to those who question my authority. Have
5 we not a right to eat and drink? Have we not a right
to carry about with us a sister as a wife, as well as the
other apostles, and the brothers of the Lord, and Cephas?
6 Or am I alone and Barnabas bound to labor with our
7 own hands? Who ever serveth as a soldier at his own
charges? Who planteth a vineyard without eating its
fruit? Or who tendeth a flock and doth not eat of the
milk of the flock?

8 Is it on man's authority that I am saying these things,
9 or doth not the Law too say the same? For it is written in the law of Moses: "Thou shalt not muzzle an ox
while treading out grain."* Is it for oxen that God car-
10 eth? Or doth he say it altogether on our account? On
our account, no doubt, it was written, that he who plougheth ought to plough in hope, and that he who thrasheth
11 should do it in the hope of partaking. If we have sown
to you spiritual things, is it a great thing if we reap from
12 you things for the body? If others possess this right in
relation to you, do not we still more? But we have not
used this right; but we submit to all things, that we may
occasion no hindrance to the gospel of Christ.

13 Do ye not know, that they who minister in the offerings
of the temple live from the temple? that they who serve at
14 the altar share with the altar? In like manner also did the
Lord ordain that they who preach the gospel should live

Chap. IX. 2. — *in the Lord;* i.e. as believers in Christ, or in the sphere of Christian faith and life.

Ver. 4. — *to eat and drink?* i.e. at the expense of our converts.

Ver. 5. — *a sister;* i.e. a Christian woman.

* Deut. xxv. 4.

15 from the gospel. But I have used no right of this kind;
nor have I written thus that anything of this kind should
be done for me; for it were better for me to die, than
16 that any one should take from me what I glory in. For in
preaching the gospel, I have nothing to glory in; for I am
under a necessity to do so; yea, woe is to me, if I preach
17 not the gospel! For if I do this willingly, I have a reward;
but if unwillingly, still I have been intrusted with
18 a stewardship. What then is my reward? It is that,
when I preach the gospel, I may make the gospel free of
charge, that I use not to the full my right as a preacher
19 of the gospel. For being free from all men, yet I made
20 myself a servant to all, that I might gain the more; and
to the Jews I became as a Jew, that I might gain Jews;
to those under the Law, as under the Law, not being myself
under the Law, that I might gain those under the
21 Law; to those without the Law, as without the Law, being
not without a law before God, but under the law of
22 Christ, that I might gain those without the Law; to the
weak I became weak, that I might gain the weak; I have
become all things to all, that I might by all means save
23 some. And I do all for the sake of the gospel, that I
may with others partake of it.

24 Know ye not, that of those who run in the race-course
all run, but one receiveth the prize? Thus run, that ye
25 may obtain. And every one who contendeth in the games
is temperate in all things; they, however, to obtain a per-
26 ishable crown, but we, an imperishable. I therefore so run,
not as one uncertain; I so fight, not as one striking the air;
27 but I beat down my body, and bring it into subjection, lest
perhaps, when I have been a herald to others, I should myself
be rejected as unworthy.

Ver. 23. —*partake of it;* i.e. of its blessed consequences.

Ver. 27. — *a herald:* i.e. as a preacher of the gospel.

X. For I would not have you ignorant, brethren, that all
our fathers were under the cloud, and all passed through
2 the sea, and were all baptized to Moses in the cloud and
3 4 in the sea, and all ate the same spiritual food, and all
drank the same spiritual drink; for they drank of the
spiritual rock that accompanied them; and the rock was
5 Christ; but with most of them God was not well pleased;
for they were laid low in the wilderness.

6 Now these things were warnings for us, in order that
7 we should not lust after evil things, as they lusted. And
do not ye become idolaters, as some of them did; as it
is written: "The people sat down to eat and drink, and
8 rose up to sport."* Nor let us commit fornication, as
some of them did, and fell in one day three and twenty
9 thousand. Nor let us tempt Christ, as some of them
10 tempted, and were destroyed by the serpents. And do
not ye murmur, as some of them murmured, and perished
by the Destroyer.

11 Now these things happened to them as warnings, and
were recorded for our admonition, to whom the ends of
12 the ages have come. Wherefore let him that thinketh
13 he standeth, take heed lest he fall. No temptation hath
come upon you, but such as is common to man; but God
is faithful, who will not suffer you to be tempted beyond
what ye are able to endure, but will with the temptation
furnish also the way to escape, that ye may be able to
endure it.

14 15 Wherefore, my beloved, flee from idolatry. I speak as
16 to wise men, judge ye what I say. The cup of blessing
which we bless, is it not a partaking of the blood of
Christ? the loaf which we break, is it not a partaking

Chap. X. 7. — *to sport;* particularly, in dancing.

Ver. 11. — *ends of the ages;* i.e. the completion of all the ages, synonymous with the end of the world, to be followed by the coming of Christ to judgment.

* Exod. xxxii. 6.

17 of the body of Christ? For we, the many, are one loaf,
18 one body; for we all share in that one loaf. Look at
Israel by natural descent. Have not those who eat of
19 the sacrifices, communion with the altar? What do I say
then? That what is offered in sacrifice to idols is any-
20 thing? Or that an idol is anything? Nay, but that what
they sacrifice, they sacrifice to demons, and not to God;
and I would not that ye should have communion with de-
21 mons. Ye cannot drink the cup of the Lord, and the cup
of demons; ye cannot be partakers of the Lord's table,
22 and the table of demons. Shall we provoke the Lord to
jealousy? Are we stronger than he?

23 All things are lawful, but all things are not profita-
ble; all things are lawful, but all things are not edifying.
24 Let no one seek his own pleasure, but the good of others.
25 Whatever is sold in the market that eat, without asking
26 questions for the sake of conscience; for "the earth is the
Lord's, and the fulness thereof."*

27 And if one who is an unbeliever inviteth you to a
feast, and ye choose to go, eat whatever is set before you,
without asking any questions for the sake of conscience.
28 But if any one say to you, This hath been offered in
sacrifice to an idol, do not eat of it, on account of him
that showed you this, and from a regard to conscience;
29 conscience I mean, not thine own, but that of the other.
For why is my liberty to be judged by another conscience
30 [than my own]? If I partake with thankfulness, why
am I to be evil spoken of in a matter for which I give
thanks?

31 Whether therefore ye eat or drink, or whatever ye do,
32 do all to the glory of God. Give no occasion of stum-

Ver. 18. — *Israel by natural descent;* in contradistinction from the Israel of God. Gal. vi. 16. — *communion with the altar?* i.e. stand in a religious relation to it and to God.

* Ps. xxiv. 1.

bling either to Jews or Greeks, or to the church of God;
33 as I also strive to please all in all things, not seeking my
own advantage, but that of the many; that they may be
XI. saved. Follow my example, as I do that of Christ.

2 Now I praise you, brethren, that in all things ye remember me, and hold fast the instructions, as I delivered
3 them to you. But I would have you know, that the head
of every man is Christ; and the head of the woman is the
4 man; and the head of Christ is God. Every man that
prayeth or prophesieth having his head covered, dishonor-
5 eth his head. But every woman that prayeth or prophe-
sieth with her head uncovered dishonoreth her head; for
it is one and the same thing as if her head were shaved.
6 For if a woman is not veiled, let her also be shorn; but if
it be a shame for a woman to be shorn or shaven, let her
7 be veiled. For a man indeed ought not to cover his head,
since he is the image and glory of God; but the woman
8 is the glory of the man; for the man is not from the
9 woman, but the woman from the man; and the man was
not created for the woman, but the woman for the man.
10 For this cause the woman ought to have a sign of author-
11 ity on her head, because of the angels. But neither is the
woman without the man, nor the man without the woman,
12 in the Lord. For as the woman is from the man, so also
13 is the man by the woman; but all things from God. Judge
in your own selves; is it comely that a woman pray to God
14 uncovered? Doth not even nature itself teach you, that if
a man have long hair, it is a shame to him, but that if a
15 woman have long hair, it is a glory to her? for her hair
16 is given for a covering. But if any one seemeth to
be contentious, we have no such custom, nor the churches
of God.

Chap. XI. 10. — *authority;* i.e. man's authority.

17 But I give you this charge, not praising you, because
ye come together not for the better, but for the worse.
18 For in the first place, when ye come together in assembly
of the church, I hear that there are divisions among you;
19 and I partly believe it; for there must be also parties
among you, that they who are approved may also become
20 manifest among you. When ye come together then in
the same place, there is no eating of the Lord's supper
21 For, when ye eat, every one taketh before any distribu-
tion his own supper, and one is hungry, and another is
22 drunken. What! have ye not houses to eat and to drink
in? Or despise ye the church of God, and shame those
who have nothing? What am I to say to you? Shall
I praise you? In this I do not praise you.

23 For I received of the Lord, what I also delivered to
you, that the Lord Jesus, the same night in which he was
24 betrayed, took a loaf, and when he had given thanks, he
broke it, and said, This is my body, which is for you;
25 this do in remembrance of me. In like manner also the
cup, when he had supped, saying, This cup is the new
covenant, in my blood; this do, as oft as ye drink, in
26 remembrance of me. For as often as ye eat this bread,
and drink the cup, ye show forth the Lord's death, till
27 he come. So that whoever eateth the bread or drinketh
the cup of the Lord in an unworthy manner will be guilty
28 with respect to the body and the blood of the Lord. But
let a man examine himself, and thus let him eat of the
29 bread, and drink of the cup; for he that eateth and drink-
eth eateth and drinketh judgment to himself, if he do not
30 discern the body. For this cause many among you are
31 weak and sickly, and some are falling asleep. But if we

Ver. 22. — *who have nothing;* i.e. the poor.

Ver. 27. — *guilty with respect to the body,* &c.; i.e. guilty of manifesting disrespect and irreverence toward them.

Ver. 29. — *discern the body;* namely, as symbolized in the bread.

32 judged ourselves, we should not be judged; but when we
are judged, we are chastened by the Lord, that we may
33 not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait for one another.
34 If any one hunger, let him eat at home; that ye may not
come together to condemnation. And the rest I will set in
order when I come.

XII. Now concerning spiritual gifts, brethren, I would not
2 have you ignorant. Ye know, that when ye were gentiles,
ye were carried away to dumb idols, as ye happened to
3 be led; wherefore I give you to understand that no one
speaking by the Spirit of God saith, Accursed be Jesus;
and that no one can say, Jesus is Lord, but by the Holy
Spirit.

4 Now there are diversities of gifts, but the same Spirit;
5 and there are diversities of services, but the same Lord;
6 and there are diversities of operations, but it is the same
7 God who worketh all things in all. But the manifestation of the Spirit is given to each one for the good of
8 others. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, according to the
9 same Spirit; to another faith, by the same Spirit; to an-
10 other the gifts of healing, by the one Spirit; to another
the working of miracles, to another prophecy, to another
discerning of spirits, to another divers kinds of tongues, to
11 another the interpretation of tongues. But all these worketh the one and self-same Spirit, allotting to each one severally as it will.

12 For as the body is one, and hath many members, and
all the members of the body, being many, are one body,
13 so it is with Christ. For by one Spirit we were all bap-

Ver. 31. —*judged ourselves;* i.e. looked through, and formed a just estimate of, ourselves. See ver. 28.

tized into one body, whether Jews or Greeks, whether
slaves or freemen; and were all made to drink one Spirit.
14 15 For the body also is not one member, but many. If the
foot say, Because I am not a hand, I am not of the body,
16 is it for this reason not of the body? And if the ear say,
Because I am not an eye, I am not of the body, is it for
17 this reason not of the body? If the whole body were an
eye, where would be the hearing? If the whole were hear-
18 ing, where would be the smelling? But as it is, God set
the members every one of them in the body, as it pleased
19 him. And if they were all one member, where would be
20 the body? But now there are, indeed, many members,
21 but one body. And the eye cannot say to the hand, I have
no need of thee; nor, again, the head to the feet, I have no
22 need of you. Nay, still more, those members of the body
23 which seem to be weak, are necessary; and what we think
to be less honorable parts of the body, upon these we be-
stow more abundant honor; and our unseemly parts have
24 more abundant seemliness; while our seemly parts have no
need. But God so put the body together, as to give spe-
25 cial honor to that part which lacked, that there might be
no schism in the body, but that the members should have
26 the same care one for another. And so if one member suf-
fereth, all the members suffer with it; or if one member
is honored, all the members rejoice with it.

27 Now ye are the body of Christ, and members individu-
28 ally. And God appointed some in the church to be, in the
first place, apostles, in the second place, prophets, in the
third place, teachers, then miracles, then gifts of healing,
those of helping and of governing, divers kinds of tongues.
29 Are all apostles? Are all prophets? Are all teachers?
30 Are all workers of miracles? Have all the gifts of heal-
31 ing? Do all speak with tongues? Do all interpret? But
desire earnestly the greater gifts. And furthermore I show
you by far the most excellent way.

XIII. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass,
2 or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove mountains,
3 and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give up my body that I may be burned, and have not love, it profiteth
4 me nothing. Love suffereth long, is kind; love envieth
5 not; love vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily
6 provoked, maketh no account of an injury, rejoiceth not at
7 iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.
8 Love never faileth; but whether there are prophesyings, they will come to an end; whether tongues, they will cease;
9 whether knowledge, it will be done away. For we know
10 in part, and we prophesy in part; but when that which is perfect is come, that which is in part will be done away.
11 When I was a child, I spoke as a child, I had the feelings of a child, I thought as a child; since I have become a
12 man, I have put away the things of the child. For now we see in a mirror, obscurely; but then face to face; now I know in part, but then I shall fully know even as I also
13 am fully known. And now there abide faith, hope, love, these three; but the greatest of these is love.

XIV. Strive to possess love; and desire earnestly the
2 spiritual gifts, but especially that of prophesying. For he that speaketh in an [unknown] tongue speaketh not to men, but to God; for no one heareth; but in the Spirit he
3 speaketh mysteries; but he that prophesieth speaketh to
4 men edification, and exhortation, and comfort. He that

Chap. XIV. 1. — *that of prophesying;* i e. of speaking with inspiration from God. Ver. 2. — *heareth;* i.e. so as to understand.

speaketh in an [unknown] tongue edifieth himself; but he
that prophesieth edifieth the church.
5 I would that ye all spoke with tongues, but rather that
ye prophesied; for greater is he that prophesieth than he
that speaketh with tongues, unless he interpret, that the
6 church may receive edification. But now, brethren, if I
come to you speaking with tongues, what shall I profit you,
unless I speak to you either by revelation, or by knowl-
7 edge, or by prophesying, or by teaching? And even things
without life that give sound, whether pipe or harp, if they
make no distinction in the sounds, how shall that be known
8 which is piped or harped? For if the trumpet give an
uncertain sound, who will prepare himself for the battle?
9 So also ye, unless ye utter by the tongue words easy to
be understood, how shall that be known which is spoken?
For ye will be speaking into the air.

10 There are, it may be, so many kinds of languages in the
11 world, and not one is without meaning. If then I know
not the meaning of the language, I shall be to him that
speaketh a foreigner, and he that speaketh a foreigner to
12 me. So also ye, since ye are eager to possess spiritual
gifts, be earnest to abound in them to the edification of
the church.

13 Wherefore let him that speaketh in an [unknown]
14 tongue pray that he may interpret. For if I pray in an
[unknown] tongue, my spirit prayeth, but my understand-
15 ing is unfruitful. How stands it then? I will pray with the
spirit, and I will pray with the understanding also; I will
sing with the spirit, and I will sing with the understand-
16 ing also. Else, if thou bless with the spirit, how shall he
that occupieth the place of the unlearned say the Amen at
thy giving of thanks, since he understandeth not what thou
17 art saying? For thou indeed givest thanks well; but the
other is not edified.

18 I thank God, I speak in an [unknown] tongue more than

19 ye all; yet in the church I would rather speak five words
with my understanding, that I might also instruct others,
than ten thousand words in an [unknown] tongue.

20 Brethren, do not become children in understanding; yet
21 in malice be children, but in understanding be men. In
the Law it is written: "With men of other tongues and
with other lips will I speak to this people, and yet for all
22 that will they not hear me, saith the Lord."* Wherefore
the tongues are for a sign, not to believers, but to
unbelievers; but prophesying is not for unbelievers, but
for believers.

23 If therefore the whole church be assembled in one place,
and all be speaking with tongues, and there come in those
who are unlearned, or unbelievers, will they not say that
24 ye are mad? But if all prophesy, and there come in one
that is an unbeliever, or unlearned, he is convinced by all,
25 he is searched through by all, the secrets of his heart become
manifest; and so falling down on his face, he will
worship God, and report that God is indeed within you.
26 How is it then, brethren? When ye come together, every
one of you hath a psalm, hath a lesson of instruction, hath
a revelation, hath a tongue, hath an interpretation; let all
27 things be done for edification. If any one speak in an
[unknown] tongue, let it be by two, or, at the most, by
28 three, and in turn; and let one interpret. But if there
be no interpreter, let him keep silence in the church; and
let him speak to himself, and to God.

29 And of the prophets let two or three speak, and let the
30 others judge; if anything be revealed to another that sit-
31 teth by, let the first speaker be silent. For one by one
ye can all prophesy, that all may learn, and all may be

Ver. 24. — *convinced by all;* i.e. made conscious of his sins. — *by all;* i.e. the speakers.

Ver. 25. — *become manifest;* i.e. one prophet after another will ask questions which will reveal to him his inmost self.

* Isa. xxviii. 11.

32 exhorted. And spirits of prophets are subject to prophets;
33 for God is not a God of confusion, but of peace.

34 As in all the churches of the saints, let your women
keep silence in the churches; for it is not permitted them
to speak, but they are to be in subjection, as also saith the
35 Law.* And if they desire to learn anything, let them ask
their own husbands at home; for it is a shame for a woman
36 to speak in the church. What! Did the word of God come
forth from you? Or did it come to you alone?

37 If any one thinketh himself to be a prophet, or spiritual,
let him know surely that the directions I am writing
38 to you are the Lord's; but if any one be ignorant, let him
39 be ignorant! Wherefore, brethren, desire earnestly to
40 prophesy, and forbid not to speak with tongues; but let
all things be done becomingly, and in order.

XV. Moreover, brethren, I declare anew to you the gospel
which I preached to you, which also ye received, and
2 wherein ye stand, by which also ye are saved, if ye hold
fast the same word which I preached to you, unless ye
3 believed in vain. For I delivered to you first of all what
I also received, that Christ died for our sins, according
4 to the Scriptures; and that he was buried, and that he
hath risen on the third day, according to the Scriptures;
5 and that he appeared to Cephas, then to the twelve.
6 After that, he appeared to more than five hundred brethren
at once, of whom the greater part remain until now, but
7 some have fallen asleep. After that, he appeared to James;
8 then to all the apostles. And last of all, as to one born
9 out of due time, he appeared also to me. For I am the
least of the apostles, one not worthy to be called an
10 apostle, because I persecuted the church of God. But
by the grace of God I am what I am; and his grace

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* See Gen. iii. 16.

which was bestowed upon me was not in vain, but I
labored more abundantly than they all; yet not I, but
11 the grace of God which was with me. Whether, then,
it were I or they, thus we preach, and thus ye believed.

12 But if Christ be preached that he hath risen from the
dead, how is it that some among you say, that there is
13 no resurrection of the dead? But if there be no resur-
14 rection of the dead, then Christ hath not risen; and if
Christ hath not risen, then is our preaching vain, and
15 vain also is your faith. And we are also found false
witnesses concerning God; because we testified concern-
ing God that he raised up Christ, whom he did not raise
16 up, if so be that the dead rise not. For if the dead rise
17 not, then Christ hath not risen; and if Christ hath not
18 risen, your faith is vain; ye are yet in your sins; then
also they that have fallen asleep in Christ have perished.
19 If in this life only we have hope in Christ, we are of all
men most miserable.

20 But now hath Christ risen from the dead, the first-fruits
21 of them that have fallen asleep. For since through man
came death, through man came also the resurrection of the
22 dead. For as in Adam all die, so also in Christ will all
23 be made alive. But every one in his own order; Christ
the first-fruits, afterward they that are Christ's, at his
24 coming. Then will be the end, when he delivereth up the
kingdom to God, the Father, when he shall have destroyed
25 all dominion, and all authority, and power. For he must
reign, "till he hath put all enemies under his feet."*
26 27 The last enemy, death, will be destroyed; for "he put all
things under his feet."† But when it is said that all things
have been put under him, it is manifest that he who put all
28 things under him is excepted. And when all things have

Chap. XV. 24. — *to God, the Father;* i.e. to God who is the father of Christ.

* Ps. cx. 1. Comp. Matt. xxii. 44.

† Ps. viii. 6.

been put under him, then will also the Son himself become subject to him that put all things under him, that God may be all in all.

29 If it be not so, what are they doing, who are baptized for the dead? If the dead rise not at all, why are they
30 then baptized for them? Why also do we stand in peril
31 every hour? I protest, brethren, by my glorying in you which I have in Christ Jesus our Lord, that I die daily
32 If with the views of men I fought with wild beasts at Ephesus, what advantage is it to me? If the dead rise
33 not, "let us eat and drink, for to-morrow we die."* Be not deceived; "evil communications corrupt good man-
34 ners." Awake, as is your duty, and sin not; for some have not the knowledge of God; I say it to your shame.

35 But some one will say, How are the dead to rise?
36 and with what body do they come? Fool! that which
37 thou sowest is not brought to life unless it die; and what thou sowest, not the body that shall be dost thou sow, but a bare grain, of wheat perhaps, or of some of the
38 other grains; but God giveth it a body, as he willed, and
39 to every seed its own body. All flesh is not the same flesh; but there is one flesh of men, another of beasts, an-
40 other of birds, another of fishes. There are also heavenly bodies, and earthly bodies; but the glory of the heavenly
41 is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth
42 from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in
43 incorruption; it is sown in dishonor, it is raised in glory;
44 it is sown in weakness, it is raised in power; it is sown

Ver. 32. —*with the views of men;* i.e. with the views, feelings, and hopes of men of the world.

* Isa. xxii. 13.

an animal body, it is raised a spiritual body. If there
45 is an animal body, there is also a spiritual body. Thus is
it also written: "The first man Adam became a living
46 soul;"* the last Adam a life-giving spirit. But the spirit-
ual is not first, but the animal; and afterward the spiritual.
47 The first man is from the earth, earthy; the second man
48 is from heaven. As was the earthy, such are they also
that are earthy; and as is the heavenly, such are they
49 also that are heavenly; and as we bore the image of the
earthy, we shall also bear the image of the heavenly.
50 And this I say, brethren, that flesh and blood cannot
inherit the kingdom of God, nor doth corruption inherit
incorruption.

51 Behold, I tell you a mystery. We shall not all sleep;
52 but we shall all be changed, in a moment, in the twink-
ling of an eye, at the last trump. For the trumpet will
sound, and the dead will be raised incorruptible, and we
53 shall be changed. For this corruptible must put on in-
54 corruption, and this mortal must put on immortality. So
when this corruptible shall have put on incorruption,
and this mortal shall have put on immortality, then will
be brought to pass that which is written: "Death is
55 swallowed up in victory." † "Where, O death, is thy sting?
56 Where, O death, is thy victory?" ‡ The sting of death
57 is sin; and the strength of sin is the Law. But thanks
be to God, who giveth us the victory, through our Lord
Jesus Christ.

58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, since ye know that your labor is not in vain in the Lord.

XVI. Now concerning the collection for the saints, accord-

Ver. 53. —*put on;* i.e. as a garment.

[*] Gen. ii. 7. † Isa. xxv. 8. ‡ Hos. xiii. 14.

ing to the directions which I gave to the churches of
2 Galatia, so also do ye. Every first day of the week let
each of you lay by him something in store, according as
he hath prospered; that the collections may not have to
3 be made when I come. And when I am with you, I will
send with letters whomever you may approve to carry
4 your bounty to Jerusalem; and if it be worth while for
me to go also, they shall go with me.

5 Now I will come to you, when I have passed through
Macedonia; for I am about to pass through Macedonia;
6 and perhaps I may remain, or even spend the winter with
you, that ye may set me forward on my journey whithersoever
7 I may be going. For I am unwilling to see you
now in passing; for I hope to stay some time with you if
8 the Lord permit. But I shall remain at Ephesus until the
9 Pentecost; for a door hath been opened to me great and
effective, and there are many adversaries.

10 Now if Timothy come, see that he be with you without
fear; for he is laboring in the work of the Lord, as I am;
11 let no one therefore despise him. But conduct him on in
peace, that he may come to me; for I am waiting for
him with the brethren.

12 As regards Apollos, the brother, I urged him much
to come to you with the brethren; and it was not at all
his will to come at this time; but he will come when he
hath a convenient opportunity.

13 Watch, stand fast in the faith, quit you like men, be
14 strong; let all your doings be in love.

15 And I exhort you, brethren,—ye know the family of
Stephanas, that they are the first-fruits of Achaia, and
that they have devoted themselves to the service of the
16 holy,—that ye submit yourselves to such as they are,
and to every one that worketh with us, and laboreth.

17 I am glad of the coming of Stephanas and Fortunatus
and Achaicus; for what was lacking on your part, they

18 supplied; for they refreshed my spirit and yours. Pay
regard then to those that are such.

19 The churches of Asia salute you.

Aquila and Prisca, with the church that is in their
20 house, send you many salutations in the Lord. All the
brethren salute you. Salute one another with a holy
kiss.

21 22 The salutation of me, Paul, with my own hand. If any
23 one loveth not the Lord, let him be accursed! The Lord
is at hand. The grace of the Lord Jesus be with you.
24 My love is with you all in Christ Jesus.

THE SECOND TO THE CORINTHIANS.

I. Paul, an apostle of Christ Jesus by the will of God,
and Timothy the brother, to the church of God which is
2 in Corinth, with all the holy who are in all Achaia: Grace
be to you, and peace, from God our Father, and the Lord
Jesus Christ.

3 Blessed be God, the Father of our Lord Jesus Christ,
4 the Father of mercies and God of all comfort, who comforteth
us in all our distress, that we may be able to
comfort those who are in any distress by the comfort
5 wherewith we are ourselves comforted by God; for as
the sufferings of Christ overflow to us, so through Christ
6 doth our comfort also overflow. And whether we are distressed,
it is for your comfort and salvation, which showeth
its power in enabling you to bear patiently the same
7 sufferings which we also endure; and our hope is steadfast
in your behalf; or whether we are comforted, it is for
your comfort and salvation, knowing that as ye are sharers
in the sufferings, so also ye will be sharers in the comfort.
8 For we would not, brethren, have you ignorant of
our distress which came upon us in Asia, that it was exceedingly
heavy upon us beyond our strength, so that we
9 despaired even of life; yea, we ourselves had within ourselves
the sentence of death, that we might not trust in
10 ourselves, but in God who raiseth the dead; who deliv-

Chap. I. 9. — *within ourselves the sentence of death;* i.e. when we asked ourselves whether we should be delivered, the answer was in the negative.

ered us from such peril of death, and is delivering; in
11 whom we trust that he will yet deliver us, you also unitedly helping us by prayer, so that for this blessing bestowed on us by means of many, thanks may be given by many on your behalf.

12 For our glorying is this, the testimony of our conscience, that in simplicity and the sincerity which is of God, not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and especially
13 toward you. For we write no other things to you, than what ye read or even acknowledge. And I trust ye will
14 acknowledge even to the end, as also ye have acknowledged us in part, that we are your glorying, as ye also are ours in the day of the Lord Jesus.

15 And in this confidence it was my purpose to come to
16 you before, that ye might receive a second benefit; and to go by way of you into Macedonia, and from Macedonia to come again to you, and by you to be forwarded on
17 my way to Judæa. Having, then, this purpose, did I act with levity? Or in my purposes do I resolve according to the flesh, that with me there should be now yea, yea,
18 and now nay, nay? But as God is faithful, our word
19 to you is not yea and nay. For the Son of God, Christ Jesus, who was preached among you by us, by me and Silvanus and Timothy, was not found yea and nay, but
20 in him hath been found yea. For as to all the promises of God, in him is yea, and in him amen, to the glory of
21 God through us. Now he who maketh us with you stead-
22 fast in Christ, and anointed us, is God; he who also sealed us, and gave the Spirit as a pledge in our hearts.

Ver. 12. — *which is of God;* i.e. which comes from his Spirit. — *fleshly wisdom;* i.e. that which comes from the lower part of man's nature, when not ruled by the higher part, the spirit, under the influence of God's Spirit. — *the grace of God;* i.e. working within me.

Ver. 16. — *by way of you;* i.e. of your city. Comp. Rom. xv. 28.

23 But I call upon God as a witness against my soul, that
it was to spare you that I came no more to Corinth;
24 not that we have dominion over your faith, but are help-
ers of your joy. For in respect to faith ye stand firm.

II. But I determined this with myself, that my next visit to
2 you should not be in sorrow. For if I make you sorrow-
ful, who is there to make me glad but he that is made
3 sorrowful by me? And I wrote about this very matter,
that I might not on my coming have sorrow from those
who ought to gladden me, having confidence in all of you,
4 that my joy is the joy of you all. For out of much dis-
tress and anguish of heart I wrote to you with many
tears, not that ye should be made sorrowful, but that ye
might know the exceeding love which I have for you.
5 But if any one hath caused grief, he hath caused it not
to me alone, but in a measure, not to be too severe on
6 him, to all of you. Sufficient for such a one is this pun-
7 ishment, which was inflicted by the many; so that on
the contrary ye ought rather to forgive, and console him,
lest perhaps such a one should be swallowed up with over-
8 much sorrow. Wherefore I beseech you to confirm your
9 love toward him. For to this end also I wrote, that I
might know by putting it to the proof, whether ye are
10 obedient in all things. But to whom ye forgive anything,
I forgive also; for what I have forgiven, if I have for-
given anything, for your sakes I forgave it in the person
11 of Christ, that Satan might not gain an advantage over
us; for we are not ignorant of his devices.

Ver. 23. — *against my soul;* i.e. if I speak falsely. — *no more;* i e. gave up the thought of coming.

Chap. II. 3. — *this very matter;* 1 Cor. v. 1. &c.

Ver. 11. — *that Satan,* &c. For if the person, who was punished, received no forgiveness, he would be led to despair, and so fall away from the faith.

12 Now when I came to Troas to preach the gospel of
Christ, and a door had been opened to me by the Lord,
13 I had no rest in my spirit, because I found not Titus my
brother; but taking my leave of them, I went forth into
Macedonia.

14 But thanks be to God, who always exhibiteth us in
triumph in Christ, and manifesteth through us the odor
15 of the knowledge of him in every place. For we are to
God a sweet odor of Christ among those who are being
16 saved, and those who are perishing; to the latter we are
the odor of death, producing death; and to the former the
odor of life, producing life. And who is sufficient for
17 these things? For we are not as the many, who adulterate
the word of God; but as from sincerity, but as
from God, in the sight of God we speak in Christ.

III. Are we beginning again to recommend ourselves? Or
do we need, like some others, letters of recommendation
2 to you, or letters of recommendation from you? Ye are
our letter, written in our hearts, known and read by all
3 men; since ye are manifestly shown to be a letter of
Christ by means of our service, written not with ink, but
with the Spirit of the living God; not on tablets of stone,
but on fleshly tablets of the heart.

4 And such confidence as this have we through Christ
5 toward God; not that we are able of ourselves to think
anything, as from ourselves; but our ability is from God;
6 who also gave us ability to be ministers of a new covenant,
not of the letter, but of the Spirit; for the letter
7 killeth, but the Spirit giveth life. But if the ministration
of death, engraven in letters on stones, was so glori-

Ver. 14. — *exhibiteth us in triumph;* i.e. makes us sharers in his triumph. This agrees best with the connection. Otherwise, exhibits us as conquered foes, like Saul of Tarsus converted into Paul the apostle. This agrees with the use of the word in Col. ii. 15.

ous, that the children of Israel could not look steadfastly
on the face of Moses by reason of the glory of his counte-
8 nance, which glory was to be done away, shall not the
9 ministration of the Spirit be much more glorious? For if
the ministration of condemnation had glory, much greater
10 is the glory of the ministration of righteousness For
even that which was made glorious hath ceased to be glo-
rious in this respect, by reason of the glory by which it is
11 exceeded. For if that which was to be done away was
glorious, much more glorious is that which endureth.

12 Having therefore such hope, we use great plainness of
13 speech; and do not as Moses did, who put a veil over his
face, that the children of Israel might not steadfastly look
14 on the end of that which was to be done away. But
their understandings were blinded; for until this day,
when the old covenant is read, the same veil remaineth,
since it is not unveiled to them that it is done away in
15 Christ; but even till this day, when Moses is read, there
16 lieth a veil upon their heart; but whenever it turneth to
17 the Lord, the veil is taken away. Now the Lord is the
Spirit; and where the Spirit of the Lord is, there is lib-
18 erty. But we all with unveiled face beholding in a mirror
the glory of the Lord, are changed into the same image
from glory to glory, as by the Lord, the Spirit.

IV. Therefore, having this ministry through the mercy we
2 received, we are not faint-hearted; but have renounced
the hidden things of shame, not walking in craftiness, nor
adulterating the word of God, but by the manifestation of
the truth commending ourselves to every man's conscience
3 in the sight of God. But if our gospel is veiled, it is
4 veiled to them that perish, in whom the God of this world
blinded the understandings of the unbelieving, so that they

Chap. III. 14. — *since it is not unveiled*, &c.; i.e. since they do not discern the truth, &c.

cannot behold the light of the gospel of the glory of Christ,
5 who is the image of God. For we preach not ourselves,
but Christ Jesus as Lord, and ourselves your bond-servants
6 for Jesus' sake. For it is God, who commanded light to
shine out of darkness, that shined in our hearts, to give
the light of the knowledge of the glory of God in the face
of Christ.

7 But we have this treasure in earthen vessels, that the
exceeding greatness of the power may be of God, and not
8 of us; being troubled on every side, yet not distressed;
9 perplexed, but not in despair; persecuted, but not for-
10 saken; cast down, but not destroyed; always bearing
about in the body the dying of Jesus, that the life also of
11 Jesus may be manifested in our body. For we who live
are continually delivered up to death for Jesus' sake, that
the life also of Jesus may be manifested in our mortal flesh.
12 13 So then death worketh in us, but life in you. But having
the same spirit of faith, according to that which is written,
"I believed, and therefore I spoke,"* we also believe, and
14 therefore speak; knowing that he who raised up the Lord
Jesus will raise up us also with Jesus, and will present us
15 with you. For all things are for your sakes, that the
grace abounding by means of the greater number may
cause thanksgiving to abound to the glory of God.

16 For which cause we are not faint-hearted; but though
our outward man is perishing, yet the inward man is re-
17 newed day by day. For our light affliction, which is but
for a moment, worketh out for us, in a higher and still
18 higher degree, an everlasting weight of glory; while we
look not at the things which are seen, but at the things
which are not seen; for the things which are seen are but
for a time; but the things which are not seen are ever-
lasting.

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* Ps. cxvi. 10.

V. For we know that, if our earthly tent-habitation be destroyed, we have a building provided by God, a house
2 not made with hands, everlasting, in the heavens. For while in this we groan, longing to be clothed upon with
3 our habitation which is from heaven; since, indeed, when we have put off our present garment, we shall not be
4 found naked. For we who are in this tent groan, being burdened; inasmuch as we do not desire to be unclothed, but to be clothed upon, that mortality may be swallowed
5 up by life. Now he that hath prepared us for this very thing is God; who also gave to us the Spirit as the
6 pledge. We have courage, therefore, always, and know that while we are at home in the body, we are absent
7 from the Lord; for we walk by faith, not by sight;
8 but we have courage, and are well pleased rather to be absent from the body, and to be at home with the Lord.
9 Wherefore we also strive that, whether at home or absent,
10 we may be approved by him. For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in his body, according to what he did, whether good or bad.

11 Knowing therefore the fear of the Lord, we persuade men; but to God we have been made manifest, and I hope have been made manifest in your consciences also.
12 For we are not again commending ourselves to you, but giving you occasion to glory on our behalf; that ye may have somewhat to answer those who glory in outward
13 appearance, and not in heart. For whether we were beside ourselves, it was for God; or whether we are in

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Chap. V. 1. — *a building provided by God;* i.e. a body prepared for us by God against the coming of Christ.

Ver. 3. — *put off*, &c. According to other manuscripts, this verse may be rendered, *Since, indeed, we shall be found clothed, not naked.*

Ver. 11. *Knowing*, &c.; i.e. being conscious of it.

14 our sound mind, it is for you. For the love of Christ
constraineth us, because we thus judged, that if one died
15 for all, then all died; and he died for all, that they who
live should no longer live to themselves, but to him who
16 died for their sakes, and rose again. So that we henceforth
know no one according to the flesh; and if we have
even known Christ according to the flesh, yet now we no
17 longer know him. Therefore, if any one is in Christ, he
is a new creation; the old things have passed away; behold,
18 all things have become new. And all things are
from God, who reconciled us to himself by Christ, and
19 gave to us the ministry of reconciliation; seeing that in
Christ God was reconciling the world to himself, not reckoning
to them their trespasses, and having committed to
us the word of reconciliation.

20 We then are ambassadors for Christ; as though God
were exhorting you by us, in behalf of Christ we entreat
21 you, Be reconciled to God. Him, who knew not sin, he
made sin for us, that we might become God's righteousness
in him.

VI. As fellow-workers, then, with him, we also exhort you
2 that ye receive not the grace of God in vain; (for he
saith: "In an accepted time I heard thee, and in the day
of salvation I helped thee;"[*] Behold, now is the accepted
3 time, behold, now is the day of salvation;) giving
no occasion for stumbling in anything, that the ministry
4 may not be blamed; but as God's ministers recommending
ourselves in all things, in much endurance, in afflictions,
5 in necessities, in distresses, in stripes, in imprisonments, in

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Ver. 21. — *he made sin*, &c.; i.e. to suffer in our behalf the punishment of death, as if he were a sinner. See Gal. iii 13. — *God's righteousness;* i e. be accepted by God as righteous, through faith in him. See Rom. i. 17, iii. 26.

Chap. VI. 1. — *fellow-workers with him;* i.e. with God.

[*] Isa. xlix. 8.

6 tumults, in labors, in watchings, in fastings; in pureness,
in knowledge, in long-suffering, in kindness, in the Holy
7 Spirit, in love unfeigned, in the word of truth, in the
power of God, by the weapons of righteousness on the right
8 hand and on the left, through honor and dishonor, through
9 evil report and good report; as deceivers, and true; as
unknown, and well known; as dying, and behold, we live;
10 as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing,
and possessing all things.

11 Our mouth is open to you, O Corinthians, our heart is
12 enlarged. Ye have not a narrow place in my heart, but
13 ye have a narrow place for me in yours. So then in
return, I speak to you as children, let your hearts be
enlarged.

14 Be not strangely yoked with unbelievers; for what
fellowship hath righteousness with unrighteousness? Or
15 what communion hath light with darkness? And what
concord hath Christ with Beliar? Or what part hath a
16 believer with an unbeliever? And what agreement hath
the temple of God with idols? For ye are the temple of
the living God; as God said: "I will dwell among them,
and walk among them; and I will be their God, and they
17 shall be my people."* "Wherefore come out from the
midst of them, and be separated, saith the Lord, and touch
18 not anything unclean;"† "and I will receive you, and will
be to you a father, and ye shall be my sons and daughters,
saith the Lord Almighty."‡

VII. Having then these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of God.

Ver. 14. —*strangely yoked;* as if an ox and an ass were yoked together. Deut. xxii. 10.

* Lev. xxvi. 11, 12.

† Isa. lii. 11; Ezek. xx. 34.

‡ 2 Sam. vii. 14; Jer. xxxi. 9.

2 Receive us into your hearts; we have wronged no
one, we have corrupted no one, we have defrauded no one.
3 I am not saying this to condemn you; for I have said be-
fore, that ye are in our hearts to die with you and to live
4 with you. Great is my confidence toward you, great is
my glorying on your account; I am filled with comfort,
5 I overflow with joy in all our trouble. For indeed when
we had come into Macedonia, our flesh had no rest,
but we were troubled on every side; without were fight-
6 ings, within were fears. But God, that comforteth those
who are brought low, comforted us by the coming of
7 Titus; and not by his coming only, but by the comfort
with which he was comforted in regard to you, when he
told us of your earnest desire, your mourning, your zeal
8 in my behalf; so that I rejoiced the more. For though I
caused you sorrow with the letter, I do not regret it, though
I did regret it; for I perceive that that letter caused you
9 sorrow, though it was but for a short time. Now I
rejoice, not that ye were made sorrowful, but that your
sorrow produced repentance. For the sorrow which ye
felt had respect to God, that ye might in nothing receive
10 injury from me. For sorrow before God worketh repent-
ance to salvation never to be regretted; but the sorrow
11 of the world worketh death. For behold this very thing,
that your sorrow had respect to God; what earnestness
it wrought in you; yea, what clearing of yourselves, yea,
what indignation, yea, what fear, yea, what longing desire,
yea, what zeal, yea, what readiness to punish! In every
thing ye showed yourselves to be pure in the matter.
12 Although, then, I wrote to you, it was not on account of
him that did the wrong, nor of him who suffered wrong;
but that your earnestness for us might be made manifest
to you in the sight of God.

Chap. VII. 7. — *earnest desire;* i.e. to see me.

13 Therefore we have been comforted; but in our comfort
we rejoiced still more on account of the joy of Titus,
14 because his spirit has been refreshed by you all; for if
in anything I have boasted to him of you, I am not put
to shame; but as we spoke all things to you in truth, so
also our boasting, which we made before Titus, was found
15 to be truth; and his affection is more abundant toward
you, while he remembers the obedience of you all, how
16 with fear and trembling ye received him. I rejoice that
in every thing I have confidence in you.

VIII. Moreover, brethren, we make known to you the
grace of God which hath been bestowed in the churches
2 of Macedonia; that under a great trial of distress the abun-
dance of their joy and their deep poverty increased the
3 riches of their liberality; for according to their power,
I bear witness, and beyond their power, they gave of
4 their own accord, begging of us with much entreaty the
favor of sharing in the ministration to the saints; and
5 this, not as we expected, but they gave themselves first
6 to the Lord and to us by the will of God; so that we
urged Titus, that, as he had already made a beginning,
so he would also finish among you this bounty also.
7 But as ye abound in every thing, in faith, and utterance,
and knowledge, and all earnestness, and in your love to
us, see that ye abound in this exercise of liberality also.
8 I speak not by way of command, but by reason of the
earnestness of others, and to prove the genuineness of
9 your love. For ye know the grace of our Lord Jesus
Christ, that though he was rich, yet for your sakes he
became poor, that ye through his poverty might be rich.
10 And I only give an opinion in this matter. For this is
expedient for you, who began before others, not only to
11 do, but also to be willing, a year ago. Now therefore per-
form the doing of it, that as there was a readiness to will,

so there may be a performance also out of that which ye
12 have. For if there be first the willing mind, it is ac-
cepted according to what a man hath, not according to
13 what he hath not. For it is not that others may be
14 eased, and you burdened, but to make an equality; at
the present season your abundance meeting their defi-
ciency, that their abundance may at another time meet
15 your deficiency; that there may be equality; as it is
written: "He that gathered much, had nothing over;
and he that gathered little, had no lack."*

16 But thanks be to God, who put the same earnest care
17 for you into the heart of Titus; for he accepted indeed
the exhortation; but being very earnest, he went of his
18 own accord to you. And we have sent with him the
brother, whose praise in the gospel is throughout all
19 the churches; and not that only, but who was also ap-
pointed by the churches as our fellow-traveller in the
matter of this bounty, which is administered by us to
the honor of the Lord himself, and of our ready mind;
20 since we are careful of this, that no one should blame
21 us in our management of this abundant liberality; for we
take forethought for what is honorable, not only in the
22 sight of the Lord, but also in the sight of men. And
we have sent with them our brother, whom we have
often in many things proved to be zealous, but now much
more zealous through the great confidence which he hath
23 in you. As to Titus, he is my partner and fellow-laborer
for you; as to our brethren, they are messengers of the
24 churches, the glory of Christ. Display to them, there-
fore, before the churches, the proof of your love, and of
what we have boasted on your behalf.

IX. For concerning the ministering to the saints, it is super-

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* Exod. xvi 18.

2 fluous for me to write to you. For I know your readiness
of mind, of which I boast in behalf of you to the Macedo-
nians, that Achaia was prepared a year ago; and your zeal
3 stirred up the greater part of them. But I sent the
brethren, that our boasting of you should not prove un-
founded in this respect; that, as I said, ye may be prepared;
4 lest, should the Macedonians come with me, and find you
unprepared, we (not to say ye) should be put to shame
5 in respect to this confidence. I thought it necessary
therefore to exhort the brethren to go before to you,
and make up beforehand your bounty, which was already
announced, that the same might be ready, as a matter of
6 bounty, and not of covetousness. But this there is to
say: He that soweth sparingly, shall reap also sparingly;
and he that soweth bountifully, shall reap also bounti-
7 fully. Each one, as he purposeth in his heart, so let him
give; not grudgingly, or of necessity; for God loveth a
8 cheerful giver. And God is able to make every blessing
abound toward you, that ye, always having all sufficiency
9 in everything, may abound to every good work; as it is
written: "He dispersed abroad, he gave to the poor; his
10 righteousness remaineth for ever."* Now, he that minis-
tereth seed to the sower, and bread for food, will supply
and multiply your seed sown, and increase the fruits of
11 your righteousness; while ye are enriched in everything
to all liberality, which worketh out through us thanks-
12 giving to God; for the ministration of this service not
only supplieth the wants of the saints, but also overfloweth
13 through many thanksgivings to God; while by the proof
afforded by this ministration they glorify God for your
obedience to your profession in regard to the gospel of
Christ, and for the liberality of your contribution in re-
14 gard to them and in regard to all; while with supplication

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* Ps. cxii. 9.

for you they long after you on account of the exceeding
15 grace of God to you. Thanks be to God for his unspeak-
able gift.

X. Now I Paul myself beseech you by the meekness and
gentleness of Christ, I, who present indeed am lowly
2 among you, but am bold toward you when absent; but
I entreat you, that I may not when I am present be bold
with that confidence wherewith I think of being bold
towards some, who think of us as walking according to
3 the flesh. For though we walk in the flesh, we do not
4 war according to the flesh, (for the weapons of our war-
fare are not fleshly, but mighty through God to the pull-
5 ing down of strong holds,) casting down reasonings, and
every high thing that exalteth itself against the knowl-
edge of God, and bringing every purpose into captivity to
6 the obedience of Christ, and being in readiness to punish
every disobedience, when the measure of your obedience
shall be full.

7 Ye look at the outward appearance. If any one trust-
eth to himself that he belongeth to Christ, let him of him-
self consider this again, that as he belongeth to Christ, so
8 also do we. For even if I should boast still more highly
of our authority, which the Lord gave us for building
you up, and not pulling you down, I should not be put
9 to shame; that I may not seem as if I would terrify you
10 by my letters. For his letters, saith one, are weighty and
strong; but his bodily presence is weak, and his speech
11 contemptible. Let such a one count upon this, that such
as we are in word by letters when absent, such will we
be also in deed when present.

12 For we do not venture to reckon ourselves among,

Chap. X. 6. — *be full;* i.e. when the great body of the church obeys, particular individuals will be punished.

or compare ourselves with, some of those who commend
themselves; but they, measuring themselves among themselves,
and comparing themselves with themselves, are not
13 wise. But we will not boast of things that are without our
measure, but according to the measure of the line which
14 God allotted us, — a measure to reach even to you. For
we do not stretch ourselves beyond our measure, as
though we reached not to you; (for as far as even to
15 you did we come, in the gospel of Christ;) not boasting
of things that are without measure, in other men's labors,
but having hope, when your faith is increased, that our
16 line will through you be still further extended, so that
we may preach the gospel in the regions beyond you;
not boasting, in another's line, of things made ready to
17 our hand. But "he that boasteth, let him boast in the
18 Lord."* For not he that commendeth himself is approved,
but he whom the Lord commendeth.

XI. Would that ye could bear with me in a little folly!
2 and indeed ye do bear with me. For I am jealous over
you with a godly jealousy; for I espoused you to one
3 husband, to present you as a pure virgin to Christ; but
I fear, lest by any means, as the serpent beguiled Eve
by his subtlety, so your minds should be corrupted from
4 single-heartedness toward Christ. For if he that cometh
preacheth another Jesus, whom we did not preach, or if
ye receive another spirit, which ye did not receive, or
another gospel, which ye did not accept, well might ye
5 bear with it. For I suppose that I am in no respect
6 behind the very foremost apostles. And though I am
rude in speech, yet I am not in knowledge; but this
did we in every respect manifest to you in all things.

Chap. XI. 3. — *single-heartedness*, &c. The figure borrowed from the virgin is kept up.

* Jer. ix. 23, 24.

7 Did I commit an offence in abasing myself that ye
might be exalted, because I preached to you the gospel
8 of God without charge? I robbed other churches, taking
9 wages of them, in order to do you service; and when I
was present with you, and in want, I was a charge to no
one; (for the brethren, when they came from Macedonia, supplied my wants;) and in every thing I kept
myself and will keep myself from being burdensome to
you.

10 As the truth of Christ is in me, this boasting shall not
be stopped in regard to me in the regions of Achaia.
11 Wherefore? Because I love you not? God knoweth!
12 But what I do, that I will continue to do, that I may
cut off occasion from those who wish for an occasion, in
order that in the matter of which they boast they may
13 be found even as we. For such are false apostles, deceitful workmen, transforming themselves into apostles of
14 Christ. And no wonder; for even Satan transformeth
15 himself into an angel of light. It is no great thing, then,
if his ministers also transform themselves as ministers
of righteousness; whose end shall be according to their
works.

16 I say again, let no one suppose me a fool; if otherwise,
yet even as a fool receive me, that I too may boast myself a
17 little. What I speak, I speak not after the Lord, but as it
18 were in folly, in this confidence of boasting. Seeing that
19 many boast after the flesh, I will boast also. For ye bear
20 with fools gladly, seeing ye yourselves are wise; for ye
bear with it, if one brings you into bondage, if one devours
you, if one takes from you, if one exalts himself, if one
smites you on the face.

21 I say it to my reproach, that we were weak; but in
whatever any one is bold, (I speak in folly,) I am bold
22 also. Are they Hebrews? So am I. Are they Israelites?
23 So am I. Are they Abraham's offspring? So am I. Are

they ministers of Christ? (I speak as beside myself,)
I am more; in labors more abundantly, in stripes above
24 measure, in prisons more frequently, in deaths often; of
the Jews five times I received forty stripes save one;
25 thrice I was beaten with rods, once I was stoned, thrice I
suffered shipwreck, a night and a day I have spent in the
26 deep; by journeyings often; by perils of rivers, by perils
of robbers, by perils from my countrymen, by perils from
the heathen, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren;
27 by weariness and painfulness, in watchings often, in hunger
28 and thirst, in fastings often, in cold and nakedness. Besides the other troubles, there is that which presseth upon
29 me daily, the anxiety for all the churches. Who is weak,
and I am not weak? who is in danger of stumbling, and I
30 do not burn? If I must boast, I will boast of the things
31 which belong to my weakness. The God and Father of
the Lord Jesus, who is blessed for evermore, knoweth that
32 I am not lying. In Damascus the governor under Aretas
the king kept guard over the city of the Damascenes, in
33 order to apprehend me; and through a window I was let
down in a basket by the wall, and escaped his hands.

XII. It is indeed not expedient for me to boast; I will
come to visions and revelations of the Lord.
2 I know a man in Christ, fourteen years ago, — whether
in the body, I know not, or whether out of the body, I
know not; God knoweth, — such a one caught up even to
3 to the third heaven. And I know such a man, — whether
in the body, or without the body, I know not; God knoweth, — that he was caught up into paradise, and heard un-
4 speakable words, which it is not lawful for a man to utter.
5 Of such a one I will boast; but of myself I will not boast,
6 except in my infirmities. For if I should desire to boast,
I should not be a fool; for I should say the truth; but I

forbear, lest any one should think of me above what he
seeth me to be, or what he heareth from me.

7 And that I might not be too much lifted up by the
abundance of the revelations, there was given to me a
thorn in the flesh, a messenger of Satan, to buffet me, that
8 I might not be too much lifted up. In respect to this I
besought the Lord thrice, that it might depart from me;
9 and he said to me, My grace is sufficient for thee; for my
strength is made perfect in weakness. Most gladly there-
fore will I rather boast in my weaknesses, that the strength
10 of Christ may abide upon me. Therefore I take pleasure
in weaknesses, in reproaches, in necessities, in persecutions,
in distresses in behalf of Christ; for when I am weak,
then am I strong.

11 I have become a fool; it is ye that compelled me. For
I ought to have been commended by you; for in nothing
was I behind the very foremost apostles, though I am noth-
12 ing. Truly the signs of an apostle were wrought among
you with all endurance, by signs, and wonders, and mighty
13 deeds. For what is there in which ye were at disadvan-
tage when compared with other churches, except that I my-
self was not a charge to you? Forgive me this wrong.

14 Behold, I am ready to come to you this third time, and
I will not be a charge to you; for I seek not yours, but
you. For the children ought not to lay up for the parents,
15 but the parents for the children. And I will very gladly
spend and be spent for your souls; though the more I
love you, the less I am loved.

16 But be it so; I at least was not a charge to you;
17 but yet, being crafty, I caught you with guile. Did I
make gain of you by any of those whom I have sent to
18 you? I urged Titus to go to you, and with him I sent
the brother. Did Titus make a gain of you? Did we
not walk in the same spirit? Did we not walk in the
same steps?

19 Have ye been thinking this long time that we are
defending ourselves to you? It is before God in Christ
that we are speaking; but all things, beloved, for your
20 edification. For I fear, lest, when I come, I shall not
find you such as I would, and lest I too shall be found
by you such as ye would not; lest there be wranglings,
envying, wraths, rivalries, backbitings, whisperings, swell-
21 ings, tumults; and lest, when I come again, my God will
humble me among you, and that I shall bewail many of
those who have sinned already, and did not repent of the
uncleanness, and fornication, and lasciviousness, which they
committed.

XIII. This is the third time I am coming to you. In the
mouth of two or three witnesses shall every word be
2 established. I said before, and now say beforehand, as
when present the second time, so also absent now, to those
who have sinned before, and to all the others, that if I
3 come again, I will not spare; since ye seek a proof of
Christ speaking in me, who towards you is not weak,
4 but is mighty among you. For though he was crucified
through weakness, yet he liveth through the power of
God; for we also are weak in him, but we shall live
together with him by the power of God toward you.

5 Try yourselves, whether ye are in the faith; prove your
own selves. Know ye not your own selves, that Christ
6 Jesus is in you, unless ye are unapproved? But I trust
7 that ye shall know, that we are not unapproved. Now
we pray to God that ye do no evil; not in order that we
may appear approved, but that ye may do what is good,
8 though we be as unapproved. For we have no power
9 against the truth, but for the truth. For we are glad,
when we are weak, and ye are strong; this also we pray
10 for, even your perfection. For this cause I write these

Chap. XIII. 5. — *unapproved;* i.e. unable to stand the test when tried things while absent, that when present I may not use sharpness, according to the power which the Lord gave me for edification, and not for destruction.

11 Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 13 Salute one another with a holy kiss. All the saints
14 salute you. The grace of the Lord Jesus Christ, and the love of God, and the partaking of the Holy Spirit, be with you all.

Ver. 11. —*farewell!* otherwise, *rejoice!*

TO THE GALATIANS.

I. PAUL, an apostle, not from men, nor through man, but
through Jesus Christ, and God the Father, who raised him
2 from the dead, — and all the brethren that are with me, to
3 the churches of Galatia: Grace be to you and peace from
4 God the Father, and from our Lord Jesus Christ, who
gave himself for our sins, that he might deliver us from
the present evil world, according to the will of God our
5 Father; to whom be the glory for ever and ever! Amen.

6 I marvel that ye are so soon turning from him that called
7 you in the grace of Christ, to a different gospel; which is
not another; only there are certain persons who are troubling you, and seeking to change entirely the gospel of
8 Christ. But even if we or an angel from heaven should
preach a gospel to you contrary to that which we preached
9 to you, let him be accursed! As we have said before, so
I now say again, If any one preach a gospel to you con-
10 trary to that which ye received, let him be accursed! For
do I now seek the favor of men, or of God? Or am I
endeavoring to please men? If I were still pleasing men,
I should not be the servant of Christ.

11 But I assure you, brethren, that the gospel which was
12 preached by me is not after man; for I did not receive
it from man nor was I taught it by any man, but it was
13 revealed to me by Jesus Christ. For ye have heard of
my conduct formerly in Judaism; that beyond measure I

14 persecuted the church of God, and was destroying it, and made progress in Judaism beyond many of the same age with me in my nation, being more exceedingly zealous
15 for the traditions of my fathers. But when it pleased him who set me apart from my very birth, and called
16 me through his grace, to reveal his Son within me, that I might publish the glad tidings of him among the gentiles,
17 immediately I conferred not with flesh and blood, neither did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen
19 days; but no other of the apostles did I see, save James
20 the brother of the Lord. Now as to what I am writing to
21 you, behold, before God, I do not lie. Afterwards I came
22 into the regions of Syria and Cilicia; and I was unknown by face to the churches of Judæa which were in Christ;
23 but they were only hearing that "He who was once our persecutor is now preaching the faith which he was once
24 destroying"; and they glorified God in me.

II. Then, fourteen years after, I went up again to Jerusalem
2 with Barnabas, and took Titus also with me. And I went up by revelation, and communicated to them that gospel which I preach among the gentiles; but privately to those who were of reputation, lest by any means I should run,
3 or had run, in vain. But not even Titus, who was with me, though he was a Greek, was compelled to be circum-
4 cised; and that because of the false brethren stealthily brought in, who crept in to spy out our liberty which we have in Christ Jesus, that they might bring us into bond-

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Chap. I. 24. — *glorified God in me;* i.e. found in me cause for glorifying, &c.

5 age; to whom not even for an hour did we yield by the
required subjection, that the truth of the gospel might still
6 remain with you. But from those who were reputed to
be somewhat — whatever they were, it matters not to me,
(God accepteth no man's person,) for to me those in repu-
7 tation communicated nothing new. But on the contrary,
when they saw that I was intrusted with the gospel to
the uncircumcised, as Peter was with that to the cir-
8 cumcised, (for he who wrought for Peter in behalf of
the apostleship to the circumcised, wrought also for me
9 in behalf of the gentiles,) and when they knew the grace
that was given to me, James and Cephas and John, who
were reputed to be pillars, gave to me and Barnabas the
right hand of fellowship, that we should go to the gen-
10 tiles, and they to the circumcised; only they wished us to
remember the poor; which very thing I also was earnest
to do.

11 But when Cephas came to Antioch, I withstood him to
12 the face; for he was condemned. For before certain per-
sons came from James, he used to eat with the gentiles;
but when they came, he withdrew, and separated himself,
13 fearing those who were of the circumcision. And the
other Jews also dissembled with him; so that even Bar-
14 nabas was carried away with their dissimulation. But
when I saw that they were not walking uprightly accord-
ing to the truth of the gospel, I said to Cephas in the
presence of all, If thou, being a Jew, livest after the
manner of gentiles, and not that of the Jews, how is it
that thou compellest the gentiles to keep the customs
15 of the Jews? We are Jews by nature, and not sin-
16 ners of the gentiles; but knowing that a man is not ac-

Chap. II. 11. — *was condemned;* i.e. by the community, on account of his inconsistency.

Ver. 14. — *to keep the customs,* &c.; literally, *to Judaize.*

cepted as righteous by the works of the Law, but by faith in Christ Jesus, we also have believed in Christ Jesus, that we might be accepted as righteous by faith in Christ, and not by the works of the Law; for by the works of the
17 Law shall no flesh be accepted as righteous. But if, while seeking to be accepted as righteous in Christ, we ourselves also are found sinners, is Christ therefore a min-
18 ister of sin? Far be it! For if I again build up what
19 I pulled down, I make myself a transgressor. For I through the Law died to the Law, that I might live to
20 God. I have been crucified with Christ, and no longer do I live, but Christ liveth in me; and the life which I now live in the flesh I live in faith in the Son of God,
21 who loved me, and gave himself for me. I do not set aside the grace of God; for if righteousness come through the Law, then did Christ die for nought.

III. O foolish Galatians, who bewitched you? before whose eyes Jesus Christ was plainly set forth among you cruci-
2 fied. This only I desire to learn from you: Was it from the works of the Law that ye received the Spirit, or by
3 the preaching of faith? Are ye so foolish? Having begun
4 with the Spirit, do ye now end with the flesh? Have ye suffered so much in vain? if indeed it be really in vain.
5 Doth he then who is supplying to you the Spirit, and working miracles among you, do it by the works of the
6 Law, or by the preaching of faith? Even as Abraham "believed God, and it was accounted to him as righte-
7 ousness."* Know then that they who have faith, these
8 are the sons of Abraham. Moreover the Scripture, foreseeing that God was to accept the gentiles as righteous by faith, proclaimed beforehand the glad tidings to Abra-

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Chap. III. 3. Otherwise, *do ye now seek to perfect yourselves,* &c.

* Gen. xv. 6.

9 ham, saying, "In thee shall all nations be blessed."* So then they who have faith are blessed with believing Abraham.

10 For as many as rely on the works of the Law are under a curse; for it is written, "Cursed is every one that continueth not in all things which are written in the book of
11 the Law, to do them."† But further, that through the observance of the Law no one is accepted as righteous with God is evident; for "the righteous shall live by faith."‡
12 And the Law hath nothing to do with faith; but [its language is], "He that hath done them shall live in them."§
13 Christ redeemed us from the curse of the Law, having become a curse for us; for it is written, "Cursed is every
14 one that is hanged on a beam of wood,"‖ — to the end that in Christ Jesus the blessing promised to Abraham might come to the gentiles, that we through faith might receive the Spirit which was promised.

15 Brethren, I speak according to what is practised among men; no one sets aside even a human covenant, or makes
16 additions to it, after it has been ratified. But the promises were made to Abraham and "to his offspring."¶ He doth not say, "and to offsprings," as speaking of many, but, as speaking of one, "and to thy offspring," which is
17 Christ. And what I mean is this; that a covenant that was before ratified by God, the Law, which came four hundred and thirty years after, cannot annul, so as to
18 make void the promise; for if the inheritance cometh from the Law, it ceaseth to be the consequence of the promise; but to Abraham God gave it by promise.

19 To what end then was the Law? It was added because of transgressions, till the offspring should come to whom the promise belongeth, having been ordained through

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* Gen. xii. 3. † Deut. xxvii. 26. ‡ Hab. ii. 4.
§ Lev. xviii. 5. ‖ Deut. xxi. 23. ¶ Gen. xxii. 18.

20 angels by the hand of a mediator. Now no mediator is
21 a mediator of one; but God is one. Is then the Law
against the promises of God? Far be it! For if a
law had been given which was able to give life, right-
22 eousness would indeed have been by the Law; but the
Scripture shut up all under sin, that the blessing promised
through faith in Jesus Christ might be given to those
23 who believe. But before faith came, we were kept in
ward under the Law, shut up unto the faith which was
24 to be revealed. So then the Law hath been our school-
master, to lead us to Christ, that we might be accepted
25 as righteous through faith; but faith having come, we
26 are no longer under a schoolmaster. For ye are all
27 sons of God through faith in Christ Jesus; for as many
of you as were baptized into Christ, did put on Christ.
28 There is neither Jew nor Greek, there is neither bond
nor free, there is no male and female; for ye are all one
29 in Christ Jesus; and if ye belong to Christ, then are ye
Abraham's offspring, heirs according to the promise.

IV. Now I say, that the heir, as long as he is a child,
differeth in no respect from a bond-servant, though he
2 is lord of all; but is under guardians and stewards, until
3 the time appointed by the father. So also we, when we
were children, were in bondage under the rudiments of
4 the world; but when the fulness of the time came, God
sent forth his Son, born of a woman, born under the
5 Law, to redeem those under the Law, that we might be
6 adopted as sons. And to show that ye are sons, God sent
forth the Spirit of his Son into our hearts, crying, Abba,
7 Father! So then thou art no longer a bond-servant, but
a son; and if a son, then an heir through God.

Ver. 24. — *schoolmaster;* as there is no office in modern times corresponding to that of the *pædagogus*, the original cannot be strictly rendered. It denotes an attendant of boys, whose office was to watch over them strictly and keep them from folly and harm, while on their way to school.

8 But at that time, indeed, when ye knew not God, ye
were in slavery to those who in their nature are not gods;
9 but now, after having known God, or rather having been
known by God, how is it that ye are turning back to the
weak and beggarly rudiments to which ye wish to be
10 again in bondage? Do ye observe days, and months, and
11 times, and years? I fear for you, lest I may have bestowed
upon you labor in vain.

12 Brethren, I beseech you, become as I am, for I also have
13 become as ye are; ye injured me in nothing. Nay, ye
know that it was on account of an infirmity of the flesh
14 that I preached the gospel to you the former time, and
my trial which was in my flesh ye did not despise nor
spurn; but received me as an angel of God, yea, as
15 Christ Jesus. How great then was your boasting of
happiness! for I bear you witness, that if possible, ye
would have plucked out your eyes, and have given them
16 to me. So then, have I become your enemy because I
tell you the truth?

17 They show a zeal for you, but not in honesty; yea,
they wish to exclude you, that ye may be zealous for
18 them. But it is good to be an object of zeal in what
is good always, and not only when I am present with
19 you. My children, with whom I am again in travail un-
20 til Christ be formed in you,—I could wish indeed to
be present with you now, and to change my tone, for I
am in perplexity about you.

21 Tell me, ye that desire to be under the Law, do ye not
22 hear the Law? For it is written, that Abraham had two
sons; the one by the bondwoman, the other by the free-
23 woman. But the one by the bondwoman was born after
the flesh; while the one by the freewoman was through

Chap. IV. 17. — *exclude you;* i.e. from the influence of our preaching and society.

24 the promise. Which things are written allegorically; for
these women are two covenants; the one from Mount
Sinai, who beareth children into bondage, which is Ha-
25 gar; for the word Hagar is Mount Sinai in Arabia; and
she corresponds to the Jerusalem now existing, for she is
26 in bondage with her children; but the Jerusalem that
27 is above is free, and she is our mother. For it is writ-
ten: "Rejoice, thou barren that bearest not; break forth
and cry, thou that travailest not; for many are the chil-
dren of the desolate one, rather than of her who hath the
28 husband."* But ye, brethren, as Isaac was, are children of
29 a promise. But as at that time he that was born after the
flesh persecuted him that was born through the Spirit, so
30 it is now. But what saith the scripture? "Cast out the
bondwoman and her son; for the son of the bondwoman
31 shall not be heir with the son of the freewoman."† So
then, brethren, we are not children of a bondwoman, but
of the freewoman.

V. Stand firm in the liberty with which Christ made us free,
and be not again bound fast to the yoke of bondage.
2 Behold, I Paul say to you, that if ye are circumcised,
3 Christ will profit you nothing; yea, I testify again to every
one who becometh circumcised, that he is bound to keep
4 the whole Law. Ye are entirely separated from Christ,
who seek to obtain righteousness through the Law; ye
5 have fallen away from grace. For we through the Spirit
by faith steadfastly wait for the hope of righteousness.
6 For in Christ Jesus neither circumcision availeth any-
thing, nor uncircumcision; but faith working by love.
7 Ye were running well; who hindered you, that ye

Chap. V. 5. — *the hope of righteousness;* i.e. of being pronounced righteous at the judgment-seat of Christ. Before that time, consciousness or hope of righteousness might be mixed with doubt.

* Isa. liv. 1.

† Gen. xxi. 10.

8 should not obey the truth? This persuasion came not
9 from him that called you. A little leaven leaveneth the
10 whole lump. I indeed have confidence in regard to you
in the Lord, that ye will be no otherwise minded; but he
that troubleth you shall bear his judgment, whoever he
11 may be. But as for me, brethren, if I still preach circumcision,
why do I still suffer persecution? Then hath the
12 cross ceased to be a stumbling-block. Would that they
who unsettle you would quite cut themselves off!

13 For ye, brethren, were called to liberty; only use not
your liberty for an occasion to the flesh, but by your love
14 serve one another. For the whole Law is fulfilled in one
commandment, even in this: "Thou shalt love thy neighbor
15 as thyself."* But if ye bite and devour one another,
beware lest ye be consumed by one another.

16 But I say, Walk by the Spirit, and ye will not fulfil the
17 desires of the flesh. For the flesh hath desires against
the Spirit, and the Spirit against the flesh; and these
oppose one another, that ye may not do the things that
18 ye would. But if ye are led by the Spirit, ye are not
under the Law.

19 Now the works of the flesh are manifest; such as fornication,
20 uncleanness, wantonness, idolatry, sorcery, hatreds,
strife, rivalry, outbursts of wrath, cabals, divisions, factions,
21 envyings, drunkenness, revellings, and things like
these; of which I tell you beforehand, as I also told you
in time past, that they who practise such things shall not
22 inherit the kingdom of God. But the fruit of the Spirit is
love, joy, peace, long-suffering, kindness, goodness, faithfulness,
23 meekness, temperance; against such things as these
24 there is no law. And they who belong to Christ Jesus
25 crucified the flesh with the passions and lusts. If we

Ver. 24. — *crucified*, &c.; i.e. when by baptism they took upon themselves the obligations of believers in Christ. Comp. Rom. vi. 4–6.

* Lev. xix. 18.

26 live by the Spirit, let us also walk by the Spirit. Let us
not become vain-glorious, provoking one another, envying
one another.

VI. Brethren, even if a man be detected in a fault, do ye who
are spiritual restore such a one in the spirit of meekness;
2 considering thyself, lest thou also be tempted. Bear ye
one another's burdens, and thus fulfil the law of Christ.
3 For if a man thinketh himself to be something, when he
4 is nothing, he deceiveth himself. But let each one prove
his own work, and then will he have his ground for boasting in himself alone, and not in comparison with another;
5 for every one must bear his own load.

6 Let him that is taught in the word share with the
7 teacher in all good things. Be not deceived; God is not
mocked; for whatever a man soweth, that shall he also
8 reap; for he that soweth to his flesh, shall of the flesh
reap corruption; but he that soweth to the Spirit, shall of
9 the Spirit reap life everlasting. And let us not be fainthearted in well-doing; for in due season we shall reap, if
10 we faint not. So then, as we have opportunity, let us do
good to all, especially to those who are of the household
of faith.

11 See in what large letters I have written to you with my
12 own hand. As many as desire to make a fair show in the
flesh, these are constraining you to be circumcised, only
that they may not suffer persecution for the cross of Christ.
13 For not even do they who become circumcised themselves
keep the Law; but they desire to have you circumcised,
14 that they may glory in your flesh. But God forbid that I
should glory, save in the cross of our Lord Jesus Christ;
through whom the world is crucified to me, and I to the
15 world. For neither is circumcision anything, nor uncir-
16 cumcision, but a new creation. And as many as walk by

this rule, peace be upon them, and mercy, and upon the Israel of God.

17 Henceforth let no one trouble me; for I bear the marks
18 of Jesus on my body. The grace of our Lord Jesus Christ
be with your spirit, brethren. Amen.

Chap. VI. 17. — *the marks of Jesus.* As a slave is shown to belong to his master by marks branded upon his body, so the scars of the stripes which Paul has received in the cause of Christ show him to be his true servant.

TO THE EPHESIANS.

I. PAUL, an apostle of Christ Jesus by the will of God, to
the saints who are [in Ephesus], and believers in Christ
2 Jesus: Grace be to you, and peace, from God our Father,
and the Lord Jesus Christ.

3 Blessed be God, the Father of our Lord Jesus Christ,
who blessed us with every spiritual blessing in the heav-
4 enly regions in Christ; according as he chose us in him,
before the foundation of the world, that we should be holy
5 and blameless before him; having in love predestinated us
for himself to be adopted as sons through Jesus Christ,
6 according to the good pleasure of his will, to the praise
of the glory of his grace, which he freely bestowed on us
7 in the Beloved; in whom we have the redemption through
his blood, the forgiveness of our trespasses, according to
8 the riches of his grace, which he made to abound toward
9 us, in all wisdom and understanding; having made known
to us the mystery of his will, according to his good pleasure
10 which he purposed in himself in reference to the dispensa-

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Chap. I. 1. The words "in Ephesus" are bracketed by Tischendorf as of doubtful genuineness, on the authority of the Vatican manuscript and some of the ancient fathers. They are also wanting in the recently discovered Sinai manuscript. Their omission accords with the theory of many scholars that this epistle was intended to be communicated to other churches in Asia Minor besides that at Ephesus, in particular to that at Laodicea (Col. iv. 16), and that accordingly in the original manuscript a gap was here left to be filled up.

tion of the fulness of the times, to gather for himself into
one all things in Christ, the things which are in the heavens,
11 and the things on the earth; even in him, in whom we also
obtained the inheritance, being predestinated according to
the purpose of him who worketh all things after the coun-
12 sel of his own will, that we should be to the praise of his
glory, we who have before placed our hope in the Messiah;
13 in whom ye also, after having heard the word of truth, the
glad tidings of your salvation, in whom, I say, having also
believed, ye were sealed with the Holy Spirit that was
14 promised, which is a pledge of our inheritance until the
redemption of the purchased possession, to the praise of
his glory.

15 For this cause I also, having heard of your faith in the
16 Lord Jesus, and of your love to all the saints, do not cease
to give thanks for you, making mention of you in my
17 prayers; that the God of our Lord Jesus Christ, the
Father of glory, would give to you the spirit of wisdom
18 and revelation in the full knowledge of him; the eyes of
your mind being enlightened, that ye may know what is
the hope belonging to his call of you, and what the riches
of the glory of the inheritance which he hath given among
19 the saints, and what the exceeding greatness of his power
toward us who believe, according to the working of his
20 mighty power, which he wrought in Christ, when he
raised him from the dead; and seated him at his own
21 right hand in the heavenly regions, far above all rule, and
authority, and power, and dominion, and every name that
is named, not only in this world, but also in that which is
22 to come; and put all things in subjection under his feet,
and gave him to be head over all things to the church,

Chap. I. 14. — *the redemption of the purchased possession;* i.e. the complete and final redemption of the people of God by receiving a glorified, spiritual body, in the resurrection, at the expected coming of Christ. Comp. Rom. viii. 23.

23 which is his body, the fulness of him who filleth all with all;
II. and you also [he raised up], who were dead through your
2 trespasses and sins, in which ye once walked according to
the course of this world, according to the prince of the
powers of the air, the spirit that is now working in the
3 sons of disobedience; among whom even we all had our
way of life in times past in the lusts of our flesh, fulfilling
the desires of the flesh and of the thoughts, and were by
4 nature children of wrath, even as others; but God, who
is rich in mercy, on account of his great love wherewith
5 he loved us, gave to us, even when dead through our tres-
passes, life with Christ, — by grace have ye been saved,
6 — and raised us up with him, and caused us to sit with
7 him in the heavenly regions in Christ Jesus, that he might
show in the ages to come the exceeding riches of his grace
in kindness toward us in Christ Jesus.

8 For by grace ye have been saved, through faith; and
9 this is not of yourselves; it is the gift of God; not of
10 works, lest any one should boast. For we are his work-
manship, created in Christ Jesus unto good works, which
God before prepared that we should walk in them.

11 Wherefore remember, that in time past ye, the gentiles
in the flesh, who are called uncircumcised by those who
are called circumcised, having the circumcision of the flesh,
12 performed by hand, — that ye were at that time without
Christ, being aliens from the commonwealth of Israel, and
strangers to the covenants of the promise, having no hope,
13 and without God, in the world; but now, in Christ Jesus,
ye, who formerly were afar off, have been brought nigh by
14 the blood of Christ. For it is he who is our peace, who
made both one, and broke down the middle wall of par-

Ver. 23. — *all with all;* i.e. all things with all things; for example, the whole church with all its instrumentalities and gifts. See iv. 9, 10.

Chap. II. 2. — *the powers of the air;* i.e. the hosts of evil spirits which dwell in the air. See Eph. vi. 12.

15 tition between us, that is, the enmity; having abolished
in his flesh the law of commandments contained in ordi-
nances; that he might create of the two one new man in
16 himself, thus making peace, and might reconcile both to
God in one body by the cross, having slain on it the en-
17 mity. And he came and brought the glad tidings of peace
to you who were afar off, and of peace to those that were
18 near; for through him we both have our access in one
19 Spirit to the Father. So then ye are no longer strangers
and foreigners, but are fellow-citizens with the saints, and
20 members of the household of God, and are built upon the
foundation of the apostles and prophets, Christ Jesus him-
21 self being the chief corner-stone; in whom all the build-
ing, fitly framed together, is growing into a holy temple in
22 the Lord; in whom ye also are built together into a dwell-
ing-place of God in the Spirit.

III. For this cause [I bend my knees], I Paul, the prisoner
2 of Christ Jesus for you gentiles; if, indeed, ye heard of
the dispensation of the grace of God which was given
3 me toward you, that by revelation the mystery was made
4 known to me, as I wrote before in few words, whereby,
when ye read, ye may perceive my insight into the mys-
5 tery of Christ; which in other generations was not made
known to the sons of men, as it hath now been revealed
to his holy apostles and prophets by the Spirit; that the
6 gentiles are fellow-heirs, and of the same body, and par-
takers with us of the promise in Christ Jesus through the
7 gospel; of which I became a minister according to the gift
of the grace of God, given to me according to the effect-
8 ual working of his power. To me, who am less than the
least of all saints, was this grace given, to make known
among the gentiles the glad tidings of the unsearchable
9 riches of Christ, to make all men see what is the dispen-
sation of the mystery, which hath been hidden for ages

10 in God, who created all things; to the intent that now
to the principalities and powers in the heavenly regions
might be known through the church the manifold wisdom
11 of God, according to his purpose for ages, which he ac-
12 complished in Christ Jesus our Lord; in whom we have
our boldness and our access in confidence, through faith
13 in him. Wherefore I entreat you not to be disheartened
by the troubles I am suffering for you, since they are your
glory.

14 15 For this cause I bend my knees to the Father, from
whom every family in heaven and on earth receiveth its
16 name, that he would grant you, according to the riches of
his glory, to be strengthened with might by his Spirit in
17 the inner man; that Christ may dwell in your hearts by
faith, ye having been rooted and grounded in love, that
18 ye may be able to comprehend, with all the saints, what
19 is the breadth, and length, and depth, and height, and to
know the love of Christ, which passeth knowledge, that ye
may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly
above all that we ask or think, according to the power
21 that worketh in us, to him be the glory in the church
in Christ Jesus throughout all generations, for ever and
ever. Amen.

IV. I exhort you, therefore, I the prisoner in the Lord, to
walk worthily of the calling with which ye were called,
2 with all humility and meekness, with long-suffering;
3 bearing with one another in love, endeavoring to keep
4 the unity of the Spirit in the bond of peace. There is
one body, and one Spirit, even as ye were called in one
5 hope of your calling; one Lord, one faith, one baptism,

Chap. III. 15. — *every family*, &c. In the original there is an etymological meaning which cannot be expressed in English. I bend my knees to the *Pater*, *father*, from which every *patria*, *family*, literally, *fatherdom*, &c.

6 one God and Father of all, who is over all, and through
7 all, and in all. But to each one of us was given the grace
[which he hath] according to the measure of the gift of
8 Christ. Wherefore he saith: "When he ascended on high,
he led captive a train of captives, and gave gifts to men."*
9 Now what is implied in his ascending, but that he also
10 descended into the lower parts of the earth? He who de-
scended is the same as he who ascended far above all the
11 heavens, that he might fill all things. And he gave some
to be apostles; and some, prophets; and some, evangelists;
12 and some, pastors and teachers; for the perfecting of the
saints for the work of ministration, for the building up of
13 the body of Christ; till we all attain to the unity of the
faith and of the knowledge of the Son of God, to a full-
grown man, to the measure of the stature of the fulness
14 of Christ; that we may no longer be children, tossed to and
fro and borne about by every wind of teaching, through
the dishonest tricks of men, and their cunning in the wily
15 arts of error; but cleaving to truth in love, may grow up
16 in all things unto him who is the head, even Christ; from
whom the whole body, well put together and compacted
by means of every supplying joint, is, according to the
working of each part in its proportion, building itself
up in love.

17 This therefore I say, and charge you in the Lord, that
ye no longer walk as the rest of the gentiles walk in the
18 vanity of their mind, having their understanding dark-
ened, being alienated from the life of God on account
of the ignorance that is in them, on account of the hard-
19 ness of their hearts; who, being past feeling, have given
themselves up to wantonness, to work all uncleanness in
20 21 greediness. But not so did ye learn Christ, if indeed ye

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Chap. IV. 16. — *every supplying joint;* i.e. every joint, whose office it is to supply aid and strength to the rest of the body.

* Ps. lxviii. 18.

heard him, and were taught in him, as the truth is in
22 Jesus; that as to your former way of life ye should put
off the old man, who perisheth according to the lusts of
23 24 deceit, and be renewed in the spirit of your mind, and that
ye put on the new man, who was created according to God
in righteousness and holiness of the truth.

25 Wherefore having put away falsehood, speak truth every
one with his neighbor; for we are members one of another.

26 "Be angry, and sin not;"* let not the sun go down
27 upon your wrath; and do not give place to the Devil.

28 Let him that stealeth steal no more, but rather let him
labor, working with his hands at that which is good, that
he may have to give to him that is in need.

29 Let no foul language proceed out of your mouth, but
whatever is good for edification, as the need may be,
30 that it may benefit the hearers; and grieve not the
Holy Spirit of God, whereby ye were sealed unto the
31 day of redemption. Let all bitterness, and wrath, and
anger, and clamor, and evil-speaking, be put away from
32 you, with all malice; and be kind to one another, tender-hearted,
forgiving one another, even as God in Christ
V. forgave you. Be therefore imitators of God, as beloved
2 children; and walk in love, as Christ also loved you, and
gave himself for you an offering and a sacrifice to God,
of a sweet odor.

3 But fornication, and all uncleanness, or covetousness,
let it not even be named among you, as becometh saints,
4 neither obscenity, nor foolish talking, nor indecent jesting,
which are not becoming; but rather giving of thanks.
5 For of this ye are sure, since ye know that no whoremonger,
nor unclean person, nor covetous man, who is
an idolater, hath an inheritance in the kingdom of Christ

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* Ps. iv. 4.

6 and God. Let no one deceive you with vain words; for because of these things the wrath of God cometh upon the sons of disobedience.

7 8 Be not therefore partakers with them. For ye were once darkness, but now ye are light in the Lord. Walk
9 as children of light,—for the fruit of the light is in all
10 goodness, and righteousness, and truth,—proving what is
11 acceptable to the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove
12 them. For the things done in secret by them it is a
13 shame even to speak of. But all things, when reproved, are made manifest by the light; for whatever maketh
14 manifest is light. Wherefore he saith, "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light."

15 See then that ye walk circumspectly; not as unwise
16 men, but as wise; buying up for yourselves opportunities,
17 because the days are evil. Wherefore be not unwise, but
18 understanding what the will of the Lord is. And be not drunk with wine, in which is dissoluteness, but be filled
19 with the Spirit, speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody
20 in your heart to the Lord; giving thanks always for all things to God, the Father, in the name of our Lord Jesus
21 Christ, submitting yourselves one to another in the fear of Christ.

22 Wives, submit yourselves to your own husbands, as to
23 the Lord; for the husband is the head of the wife, even

Chap. V. 14. "*Awake*," &c. This citation is not found in the Old Testament. Something resembling it is supposed to be found in Isa. lx. 1, and xxvi. 19. Possibly the reference may be to a part of an ancient hymn, in some writing now lost.

Ver. 16. — *buying up for yourselves opportunities;* i.e. the fit moment for doing a good action, like wary merchants, who constantly look out for advantages.

as Christ is the head of the church, — he, who is the
24 Saviour of the body. But as the church is subject to
Christ, so let wives be to their husbands in everything.
25 Husbands, love your wives, as Christ also loved the
26 church, and gave himself up for it, that he might sanctify
it, having cleansed it by the bath of the water in the word;
27 that he himself might present to himself the church, glorious,
having no spot or wrinkle, or any such thing, but
28 that it should be holy and without blemish. In like manner
husbands ought to love their own wives as their own
29 bodies. He that loveth his own wife loveth himself; for
no one ever yet hated his own flesh, but nourisheth and
30 cherisheth it, even as Christ doth the church; for we are
members of his body, of his flesh, and of his bones.*
31 "For this cause shall a man leave father and mother,
and shall cleave to his wife, and they two shall be one
32 flesh."† This mystery is a great one; but I am speak-
33 ing of Christ and of the church. However, do ye also
severally love each one his own wife as himself; and let
the wife see that she reverence her husband.

VI. Children, obey your parents in the Lord; for this is
2 right. "Honor thy father and mother;" which is the first
3 commandment with a promise; "that it may be well with
thee, and thou mayst live long on the earth."‡

4 And, ye fathers, stir not up the anger of your children,
but bring them up in the discipline and instruction of the
Lord.

5 Bond-servants, obey your masters according to the flesh,
with fear and trembling, in singleness of your heart, as
6 serving Christ; not with eye-service as men-pleasers, but
as bond-servants of Christ, doing the will of God from the
7 heart; doing service with good will, as to the Lord, and
8 not to men; knowing that whatever good each one shall

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* See Gen. ii. 23. † Gen. ii. 24. ‡ Exod. xx. 12; Deut. v. 16.

have done, that shall he receive from the Lord, whether he be bondman or free.

9 And, ye masters, do the same things to them, forbearing threatening; knowing that both they and you have a Master in heaven, and that there is no respect of persons with him.

10 Finally, be strong in the Lord, and in the power of his
11 might. Put on the whole armor of God, that ye may be
12 able to stand against the wiles of the Devil; for our wrestling is not against flesh and blood, but against principalities, against powers, against the world-rulers of this darkness, against the spiritual hosts of evil in the heavenly
13 regions. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having
14 done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breast-plate of
15 righteousness, and having shod your feet with the prep-
16 aration of the gospel of peace; taking up, in addition to all, the shield of faith, by which ye will be able to quench
17 all the fiery darts of the Evil One; and receive the helmet of salvation, and the sword of the Spirit, which is the
18 word of God; praying with all prayer and entreaty at all times in the Spirit; and watching to this end with all per-
19 severance and entreaty for all the saints, and for me, that utterance may be given me in the opening of my mouth, to make known with boldness the mystery of the gospel,
20 in behalf of which I am an ambassador in chains; that I may proclaim it boldly, as I ought to speak.

21 But that ye also may know about me, how I am faring, Tychicus, the beloved brother and faithful servant in the
22 Lord, will inform you of everything; whom I have sent

Chap. VI. 12. — *in the heavenly regions;* i.e. in the regions of the air. Comp. ii. 2.

Ver. 15. — *the gospel of peace;* being as it were a military sandal.

to you for this very purpose, that ye may know about us, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all those who love our Lord Jesus Christ with an incorruptible love.

TO THE PHILIPPIANS.

I. Paul and Timothy, servants of Christ Jesus, to all the
saints in Christ Jesus who are at Philippi, together with
2 the bishops and deacons: Grace be to you, and peace,
from God our Father, and the Lord Jesus Christ.

3 4 I thank my God in all my remembrance of you, always
in every prayer of mine for you all making my prayer
5 with joy on account of your fellowship in the cause of
6 the gospel from the first day until now; being confident
of this very thing, that he who began in you a good work,
7 will perfect it until the day of Christ Jesus; even as it is
right for me to think this of you all, because I have you
in my heart both in my bonds, and in the defence and
confirmation of the gospel, all of you being sharers of the
8 grace bestowed on me. For God is my witness how much
I long for you all in the tender affection of Christ Jesus.
9 And this I pray, that your love may abound yet more and
10 more in knowledge and in all discernment; so that ye
may approve the things that are most excellent, in order
that ye may be pure and without offence against the day
11 of Christ, being filled with the fruit of righteousness which
is through Jesus Christ, to the glory and praise of God.

12 But I wish you to know, brethren, that things with me
13 have resulted in the furtherance of the gospel; so that
my bonds have become known in connection with Christ
in the whole camp of the imperial guards, and to all the
14 rest; and that the great part of the brethren, made con-

fident in the Lord by my bonds, are much more bold to
speak the word without fear.

15 Some indeed preach Christ even from envy and strife,
17 and some also from good will. They who are of love, knowing
16 that I am set for the defence of the gospel; but they
who are of a factious spirit preach Christ with no pure intent,
18 thinking to stir up affliction to my bonds. What then?
Notwithstanding, in every way, whether in pretence or in
truth, Christ is preached; and therein do I rejoice, yea, and
19 shall rejoice. For I know that this will turn out to my
salvation through your prayer, and the supply of the Spirit
20 of Jesus Christ, according to my earnest expectation and
hope, that in nothing I shall be put to shame, but that with
all boldness, as always, so also now, Christ will be magnified
in my body, whether by life, or by death.

21 22 For to me to live is Christ, and to die is gain. But if
to live in the flesh, if this is to me the fruit of my labor,
23 then what I should choose, I cannot say; but I am held
in a strait by the two, having a desire to depart, and to be
24 with Christ; for it is far better; but to abide in the flesh
25 is more needful for your sake. And being persuaded of
this, I know that I shall abide and continue with you all
26 for your advancement and joy in your faith, that your
glorying in me, in the cause of Christ Jesus, may be more
abundant by my coming to you again.

27 Only conduct yourselves in a manner worthy of the
gospel of Christ, that whether I come and see you, or
remain absent, I may hear of your affairs, that ye stand
fast in one spirit, with one soul striving together for the
28 faith of the gospel, and in nothing terrified by your adversaries;
which is to them an evident token of perdition, but
29 to you of salvation; and that from God; for to you it was

Chap. I. 22. — *the fruit of my labor*, &c.; i.e. if it is to result in the appropriate fruit of my labor as an apostle.

given in behalf of Christ, not only to believe in him, but
30 in his behalf to suffer also; as ye have the same conflict
which ye saw in me, and now hear of in me.

II. If then there is any exhortation in Christ, if any encouragement from love, if any partaking of the Spirit, if
2 any tenderness and compassion, make my joy full, that ye
be of the same mind, having the same love, with union
3 of soul cherishing one mind; doing nothing in the spirit
of faction, or in the spirit of vain-glory, but in humility
4 esteeming others as better than yourselves; looking each
of you not to his own interest, but each to the interest
5 of others also. Yea, let this mind be in you which
6 was in Christ Jesus, who, being in the form of God, did
not regard it as a thing to be grasped at to be on an
7 equality with God, but made himself of no consideration,
8 taking the form of a servant, and becoming like men; and
in what appertained to him appearing as a man, he humbled himself, and was obedient unto death, even the death
9 of the cross. Wherefore God also highly exalted him, and
10 gave him a name which is above every name; that in the
name of Jesus every knee should bow, of those who are
in heaven, and those on earth, and those under the earth,
11 and that every tongue should confess that Jesus Christ is
Lord, to the glory of God, the Father.

12 So then, my beloved, as ye always obeyed, not as in my
presence only, but now much more in my absence, work
13 out your own salvation with fear and trembling; for it is
God who worketh in you both to will and to work for his
good pleasure.

14 15 Do all things without murmurings and doubts; that ye
may be blameless and pure, children of God, without re-

Chap. II. 8. — *in what appertained to him;* i.e. such as looks, dress, speech, behavior, mode of living, outward condition.

buke, in the midst of a crooked and perverse generation;
16 among whom ye shine as luminaries in the world, holding
forth the word of life, that I may have whereof to boast
against the day of Christ, that I did not run in vain, or
labor in vain.

17 But if I am even poured out on the sacrifice and ministration of your faith, I rejoice, and rejoice with you all.
18 For the same reason, do ye also rejoice, and rejoice with
19 me. But I hope in the Lord Jesus to send Timothy to
you soon, that I also may be cheered when I know your
20 state. For I have no one like-minded, who will have a
21 true concern for your state; for all of them are seeking
22 their own things, not those of Christ Jesus. But ye know
the proof of him, that, as a son serves a father, he served
23 with me for the gospel. Him therefore I hope to send
24 forthwith, as soon as I see how it will go with me; but I
trust in the Lord that I also myself shall come soon.

25 Yet I thought it necessary to send to you Epaphroditus,
my brother, and companion in labor, and fellow-soldier, but
26 your messenger, and minister to my wants; for he was
longing after you all, and was much troubled, because ye
27 heard that he was sick. For indeed he was sick near to
death; but God had mercy on him; and not on him only,
but on me also, lest I should have sorrow upon sorrow.
28 I send him therefore the more speedily, that when ye
see him ye may again rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord with all
30 gladness, and hold such in honor; because he was near
to death on account of the work, hazarding his life to supply what was wanting on your part in the ministration
to me.

III. Finally, my brethren, rejoice in the Lord; to write the same things to you, to me is not burdensome, and for you it is safe.

2 Beware of the dogs, beware of the evil workmen, beware
3 of the concision. For we are the circumcision, who
worship by the Spirit of God, and glory in Christ Jesus,
4 and have no confidence in the flesh; though I myself
have reason for confidence even in the flesh. If any other
man thinketh that he hath reason for confidence in the
5 flesh, I more; circumcised the eighth day, of the race
of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews;
6 as to the Law, a Pharisee; as to zeal, persecuting
the church; as to the righteousness which is in the Law,
7 blameless. But whatever things were gain to me, those
8 for the sake of Christ I have counted but loss. Nay
more, I count all things to be loss for the excellency of
the knowledge of Christ Jesus my Lord, for whom I
have suffered the loss of all things, and count them as
9 refuse, that I may gain Christ, and be found in him,
not having my own righteousness, which is of the Law,
but that which is through faith in Christ, the righteousness
10 which is from God upon faith; that I may know
him, and the power of his resurrection, and the fellowship
of his sufferings, while becoming like him in his
11 death, if by any means I may attain to the resurrection
from the dead.

12 Not that I have already obtained, or have been already
perfected; but I press on, if I may also lay hold of that
13 for which I was laid hold of by Christ. Brethren, I do
not reckon myself to have laid hold of it; but one thing

Chap. III. 2. — *the dogs;* i.e. the impure or corrupt Judaizing teachers. — *evil workmen;* i.e. the false teachers. See 2 Cor. xi. 13. — *the concision;* i.e. manglers of the flesh, as the apostle calls Judaizing Christian teachers, who required circumcision, even when it had no moral or religious significance.

Ver. 4. — *reason for confidence,* &c.; i.e. If there can be any ground for confidence in the flesh, I have it more than others.

Ver. 10. — *becoming like him in his death.* See 1 Cor. xv. 31; 2 Cor. iv. 10, vi. 9, xi. 23.

I do, forgetting the things that are behind, and stretch-
14 ing forth to the things that are before, I press toward the
mark for the prize of the heavenly calling of God in
Christ Jesus.

15 Let us, therefore, as many as are perfect, be of this
mind; and if ye have a different mind in anything, even
16 this will God reveal to you. Nevertheless, whereto we
17 have reached, in that let us walk. Brethren, be ye fol-
lowers together of me, and mark those who walk as
18 ye have us for an example. For many walk, of whom
I told you often, and now tell you even weeping, that
19 they are the enemies of the cross of Christ; whose end
is destruction, whose God is their belly, and whose glory
20 is in their shame, whose mind is on earthly things. For
the country of which we are citizens is heaven, whence
21 also we wait for a Saviour, the Lord Jesus Christ, who
will transform the body of our humiliation so that it shall
be conformed to the body of his glory, according to the
working of the power with which he is able to subdue all
things to himself.

IV. Therefore, my brethren, beloved and longed for, my
joy and crown, so stand fast in the Lord, beloved.

2 I exhort Euodia, and I exhort Syntyche, that they be
3 of the same mind in the Lord; yea, I entreat thee also,
true yoke-fellow, give them aid; since they labored with
me in the gospel, with Clement also, and the rest of my
fellow-laborers, whose names are in the book of life.

4 Rejoice in the Lord always; again I will say it, rejoice.
5 Let your moderation be known to all men. The Lord is
6 at hand. Be anxious about nothing, but in everything by

Ver. 21. — *body of our humiliation;* i.e. the receptacle and seat of our humiliating sufferings, frailties, and sinfulness. — *body of his glory;* i.e. in which his glory dwells and is manifested.

prayer and supplication with thanksgiving let your requests
7 be made known to God; and the peace of God, which
passeth all understanding, will keep your hearts and your
minds in Christ Jesus.

8 Finally, brethren, whatever things are true, whatever
things are honorable, whatever things are right, whatever
things are pure, whatever things are lovely, whatever things
are of good report, if there be any virtue, and if there be
9 any praise, think on these things. The things which ye
learned, and received, and heard, and saw in me, these do;
and the God of peace will be with you.

10 But I rejoiced in the Lord greatly, that now at length
ye have revived again in your care for my welfare; for
11 which indeed ye cared before, but lacked opportunity. Not
that I speak on account of want; for I have learned, in
12 whatever state I am, therewith to be content. I know how
to be abased, and I know also how to abound; in every
thing and in all things I have been well taught, both to be
full and to be hungry, both to abound and to be in want;
13 I can do all things in him who strengtheneth me.

14 Notwithstanding, ye did well in sharing with me in my
15 distress. And ye yourselves also know, Philippians, that
in the beginning of the gospel, when I went forth from
Macedonia, no church communicated with me in an ac-
16 count of giving and receiving, but ye only; for even in
17 Thessalonica ye sent once and again to my necessity. Not
that I seek for such a gift, but I do seek for fruit that may
18 abound to your account. But I have all, and abound; I
am full, having received from Epaphroditus what was
sent from you, a sweet odor, a sacrifice acceptable, well-
19 pleasing to God. But my God will supply all your need

Chap. IV. 15. — *in an account of*, &c.; i.e. on one side of the account was the temporal aid given by the Philippians to Paul, and on the other the spiritual aid received from Paul. See ver. 17.

20 according to his riches in glory, in Christ Jesus. Now to
God, our Father, be glory for ever. Amen.
21 Salute every saint in Christ Jesus. The brethren who
22 are with me salute you. All the saints salute you, but
especially they who are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

TO THE COLOSSIANS.

I. **Paul**, an apostle of Christ Jesus by the will of God,
2 and Timothy the brother, to the saints and faithful brethren in Christ at Colossæ: Grace be to you, and peace, from God our Father.

3 We give thanks to God, the Father of our Lord Jesus
4 Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to
5 all the saints, on account of the hope which is laid up for you in the heavens, of which ye heard before in the
6 word of the truth of the gospel, which is come to you, as it is in all the world, and is bearing fruit and growing, as it doth also in you, from the day ye heard it, and knew
7 the grace of God in truth; even as ye learned from Epaphras our beloved fellow-servant, who is a faithful minister
8 of Christ on your behalf; who also brought to our knowl-
9 edge your love in the Spirit. On this account we also, from the day we heard of it, cease not to pray for you, and to ask that ye may be filled with the knowledge of
10 his will in all wisdom and spiritual understanding; that ye may walk worthily of the Lord so as to please him in all things, bearing fruit in every good work, and increasing in
11 the knowledge of God; endued with all power according to the might of his glory unto all patience and long-suf-
12 fering with joy; giving thanks to the Father, who ena-

Chap. I. 8. — *on your behalf.* In other manuscripts, *on our behalf.*

bled us to share in the inheritance of the saints in the
13 light; who rescued us from the empire of darkness, and
14 transferred us into the kingdom of his beloved Son; in
whom we have our redemption, the forgiveness of our
15 sins; — who is the image of the invisible God, the first-
16 born of the whole creation; for in him were created all
things, those in the heavens, and those on the earth, the
visible and the invisible, whether thrones, or dominions,
or principalities, or powers, all things have been created
17 through him and for him; and he is before all things,
18 and in him all things subsist. And he is the head of
the body, the church; since he is the beginning, the
first-born from the dead, that he may be in all things
19 pre-eminent; for God was pleased that in him all the
20 fulness should dwell, and by him to reconcile all things
to himself, having made peace through the blood of his
cross, by him, I say, whether the things on earth, or those
21 in the heavens. And you, that were once alienated, and
enemies in your mind in wicked works, yet now hath
22 he reconciled in the body of his flesh through his death,
to present you holy and blameless and irreproachable in
23 his sight; if ye indeed continue in the faith grounded
and settled, and not moved away from the hope of the
gospel, which ye heard, which hath been preached in
the whole creation under heaven; of which I Paul be-
came a minister.

24 Now I rejoice in my sufferings for you, and fill up
instead that which is wanting of the afflictions of Christ
in my flesh on behalf of his body, which is the church;
25 of which I became a minister, according to the steward-
ship which God entrusted to me, for you, to fulfil the
26 word of God, the mystery which hath been hidden for
ages and generations, but hath been now revealed to his
27 saints; to whom it was the will of God to make known
what is the riches of the glory of this mystery among

the gentiles, which is Christ in you, the hope of glory;
28 whom we preach, warning every man, and teaching every
man in all wisdom, that we may present every man per-
29 fect in Christ; to which end I also am laboring, striving
earnestly through his working, which worketh within me
mightily.

II. For I would have you know what a great struggle I
have for you, and for those in Laodicea, and for as many
2 as have not seen my face in the flesh; that their hearts
may be encouraged, they being knit together in love,
and that they may attain to all the riches of a full as-
surance of the understanding, to the full knowledge of the
3 mystery of God; in which are stored up all the treasures
4 of wisdom and knowledge. And this I say, that no one
5 may impose on you by specious discourses. For though
I am absent in the flesh, yet in the spirit I am with
you, rejoicing and beholding your order, and the steadfast-
6 ness of your faith in Christ. As therefore ye have re-
7 ceived Christ Jesus the Lord, walk in him, rooted and
built up in him, and established in the faith, as ye have
been taught, abounding therein with thanksgiving.

8 Beware lest there be some one who shall make a prey of
you through philosophy and vain deceit, according to the
tradition of men, according to the rudiments of the world,
9 and not according to Christ. For in him dwelleth all the
10 fulness of the Godhead bodily, and ye are made full in him,
11 who is the head of all principality and power; in whom
also ye have been circumcised with a circumcision not
performed by hand, in putting off the body of the flesh in
12 the circumcision of Christ, having been buried with him
in your baptism; in which also ye were raised to life
with him through faith in the working of God, who raised

Chap. II. 1. — *struggle;* probably inward anxiety and earnest care.

13 him from the dead; and to you also who were dead in
your trespasses and the uncircumcision of your flesh,
hath he given life together with him, having forgiven
14 us all our trespasses; blotting out the hand-writing in
ordinances that was against us, which was opposed to us,
he hath taken it out of the way, nailing it to the cross;
15 and having disarmed principalities and powers, he made a
public show of them, and led them captive in triumph in
him.

16 Let no one then call you to account about food or drink,
17 or a feast-day, or a new moon, or sabbaths; which are a
shadow of the things to come, but the body is Christ's.
18 Let no one defraud you of the prize, desiring to do it in
humiliation and worshipping of the angels, intruding into
those things which he hath not seen, puffed up without
19 reason by the mind of his own flesh, and not holding fast
the Head, from which the whole body, supported and compacted by means of the joints and ligaments, groweth with
an increase wrought by God.

20 If ye died with Christ to the rudiments of the world,
why, as though living in the world, do ye subject your-
21 selves to ordinances, such as, Handle not, Taste not, Touch
22 not, (which all are to perish with the using,) after the com-
23 mandments and teachings of men; which things have indeed a show of wisdom in will-worship and humiliation and
severity to the body, not in any honor for the satisfying of
the flesh.

III. If then ye were raised together with Christ, seek the
things that are above, where Christ is sitting on the right
2 hand of God. Set your mind on the things above, not
3 on things on the earth. For ye died, and your life is hid-

Ver. 15. —*in him;* i.e. Christ, with respect not only to his death on the cross, but to his resurrection and ascension, ver. 12. Comp. i. 20.

Ver. 23. — *not in any honor*, &c. Otherwise, *not in anything worthy of respect* (or, *anything of value*), — *tending* [only] *to satisfy the flesh.* — A.

4 den with Christ in God; when Christ, our life, shall be
manifested, then will ye also be manifested with him in
glory.

5 Make dead therefore your members which are upon the
earth, fornication, uncleanness, lust, evil desire, and covet-
6 ousness, which is idolatry; on account of which things
7 cometh the wrath of God. In which things ye also once
8 walked, when ye lived in them; but now put ye away
all these, anger, wrath, malice, evil-speaking, filthy lan-
9 guage out of your mouth. Lie not one to another, see-
10 ing that ye have put off the old man with his deeds, and
have put on the new man, who is renewed unto knowl-
11 edge after the image of him that created him; where
there is no Greek nor Jew, circumcision nor uncircum-
cision, Barbarian, Scythian, bondman, freeman; but Christ
is all, and in all.

12 Clothe yourselves, therefore, as the chosen of God, holy
and beloved, with compassionate affections, kindness, lowli-
13 ness of mind, meekness, long-suffering; bearing with each
other, and forgiving each other, if any one have a com-
plaint against another; even as Christ freely forgave you,
14 do ye also freely forgive; and over all these things put on
15 the robe of love, which is the bond of perfectness; and let
the peace of Christ, to which ye were called in one body,
rule in your hearts; and be ye thankful.

16 Let the word of Christ dwell in you richly; in all wis-
dom teaching and admonishing one another with psalms,
hymns, spiritual songs, in grace singing in your hearts to
17 God; and whatever ye do, in word or deed, do all in the
name of the Lord Jesus, giving thanks to God, the Father,
through him.

18 Wives, submit yourselves to your husbands, as it is fit
19 in the Lord. Husbands, love your wives, and be not bitter
against them.

20 Children, obey your parents in all things; for this is

21 well-pleasing in the Lord. Fathers, provoke not your children, lest they be discouraged.

22 Bond-servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in
23 singleness of heart, fearing the Lord. Whatever ye do,
24 do it from the heart, as to the Lord, and not to men, knowing that from the Lord ye will receive the recompense of
25 the inheritance; serve Christ as your Lord. For he that doeth wrong, shall receive back the wrong which he hath done; and there is no respect of persons.

IV. Masters, deal out to your bond-servants justice and equity, knowing that ye also have a master in heaven.

2 Persevere in prayer, being watchful therein with thanks-
3 giving; praying at the same time for us also, that God may open to us a door for the word, to speak the mystery
4 of Christ, for the sake of which I am also in bonds; that
5 I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, buying up opportu-
6 nities. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every one.

7 Of all my affairs Tychicus will inform you, the beloved brother and faithful minister and fellow-servant in the
8 Lord; whom I have sent to you for this very purpose, that he may know your condition, and comfort your
9 hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They will inform you of every thing here.

10 Aristarchus, my fellow-prisoner, saluteth you, and Mark, the cousin of Barnabas, concerning whom ye received di-
11 rections (if he come to you, receive him), and Jesus, who is called Justus; who are of the circumcision; these only

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Chap. III. 25. — *receive back the wrong;* i.e. the fruit or consequence of it.

Chap. IV. 11. — *these only;* i.e. of the circumcision.

are my fellow-workers for the kingdom of God, who have been an encouragement unto me.

12 Epaphras, who is one of you, a servant of Christ Jesus,
saluteth you, always striving for you in his prayers, that
ye may stand perfect and fully assured in all the will
13 of God. For I bear him witness, that he hath much
labor for you, and those that are in Laodicea, and those
in Hierapolis.

14 Luke, the beloved physician, and Demas, salute you.

15 Salute the brethren which are in Laodicea, and Nym-
16 phas, and the church in his house. And when the letter
hath been read among you, cause that it be read also
in the church of the Laodiceans, and that ye likewise
17 read the letter from Laodicea. And say to Archippus,
Take heed to the ministry which thou hast received in
the Lord, that thou fulfil it.

18 The salutation by the hand of me, Paul. Remember my bonds. Grace be with you.

THE FIRST TO THE THESSALONIANS.

I. Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace be to you, and peace.

2 We give thanks to God always for you all, making
3 mention of you in our prayers, remembering without ceasing your work of faith, and labor of love, and perseverance in the hope in our Lord Jesus Christ, before God
4 our Father; since we know, brethren beloved of God,
5 that he hath chosen you; because the gospel preached by us came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye well know what sort of persons we became among you
6 for your sake. And ye became imitators of us and of the Lord, having received the word in much affliction
7 with joy from the Holy Spirit; so that ye became an example to all that believe in Macedonia and in Achaia.
8 For from you the word of the Lord hath sounded forth not only in Macedonia and Achaia, but in every place your faith toward God hath become known; so that we
9 need not say anything [about you]. For they themselves are reporting concerning us what kind of reception we had among you, and how ye turned to God from
10 idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the coming wrath.

II. For ye yourselves know, brethren, that our coming
2 among you hath not been in vain; but after we had
suffered before and had been shamefully treated, as ye
know, at Philippi, we were bold in our God to speak to
3 you the gospel of God in much conflict. For our teach-
ing is not from error, nor from impurity, nor in guile;
4 but as we have been regarded by God as worthy to be
intrusted with the gospel, so we speak, not as pleasing
5 men, but God, who trieth our hearts. For neither at any
time did we use flattering words, as ye know, nor a cloak
6 of covetousness, God is witness; nor from men sought
we glory, either from you, or from others; though we
7 might have used authority as apostles of Christ. But
we were gentle in the midst of you, even as a nurse cher-
8 isheth her own children; so having a strong affection for
you, we were willing to impart to you, not only the gospel
of God, but also our own souls, because ye became dear
9 to us. For ye remember, brethren, our labor and toil, how
laboring night and day, that we might not be burdensome
to any of you, we preached to you the gospel of God.
10 Ye are witnesses, and so is God, how holily, and right-
eously, and unblamably we conducted ourselves toward
11 you that believe; as ye know how we exhorted, and
encouraged, and charged every one of you, as a father
12 doth his children, that ye should walk in a manner worthy
of God, who is calling you to his own kingdom and glory.

13 And for this cause we also thank God without ceasing,
that, when ye received the word of God which ye heard
from us, ye received it not as the word of men, but, as it is
in truth, the word of God, which also is powerfully work-
14 ing in you that believe. For ye, brethren, became imita-
tors of the churches of God which are in Judæa in Christ
Jesus; for ye also suffered the same things from your
15 own countrymen, as they have from the Jews; who

both killed the Lord Jesus, and the prophets, and drove
us out, and please not God, and set themselves against
16 all men, hindering us from speaking to the gentiles that
they may be saved, — to fill up their sins always! But
the wrath is come upon them to the end.

17 But we, brethren, having been bereaved of you for a
short time, separated in body, not in heart, used the
greater endeavors with much earnestness to see your
18 face. Wherefore we purposed to come to you, that is,
19 I Paul, once and again; but Satan hindered us. For
what is our hope, or joy, or crown of glorying? Is it
not even ye, in the presence of our Lord Jesus at his
20 coming? For ye are our glory and joy.

III. Wherefore, when we could no longer forbear, we chose
2 to be left at Athens alone, and sent Timothy, our brother
and a fellow-laborer with God in the gospel of Christ, to
3 establish you, and to encourage you in your faith, so that
no one should be shaken by these afflictions; for yourselves
4 know that to this we are appointed; for even when we
were with you, we told you before that we are to suffer
5 affliction, just as it came to pass, and ye know. For
this cause, when I too could no longer forbear, I sent
in order to know your faith, lest by some means the
tempter might have tempted you, and our labor should
prove in vain.

6 But when Timothy just now came to us from you, and
brought us good tidings of your faith and love, and that
ye have good remembrance of us always, desiring greatly
7 to see us, as we also to see you; for this cause, brethren,
we were comforted over you in all our distress and afflic-

Chap. II. 16. — *the wrath*, &c. It is not necessary to understand this as meaning that the entire punishment or destruction of the Jewish nation had taken place, but only that the predicted wrath of God against that nation had begun, and that it would manifestly soon end in its destruction.

8 tion by your faith; for now we live, if ye stand fast in
9 the Lord. For what thanks can we render to God for
you, for all the joy wherewith we rejoice for your sakes
10 before our God; night and day praying exceedingly that
we may see your face, and may supply that which is lacking in your faith?

11 Now God himself, our Father, and our Lord Jesus di-
12 rect our way to you; and the Lord make you to increase
and abound in love toward one another and toward all,
13 even as we do in love toward you; in order that he may
establish your hearts unblamable in holiness before God,
our Father, at the coming of our Lord Jesus with all his
holy ones.

IV. Furthermore then, brethren, we beseech you, and exhort you in the Lord Jesus, that, as ye received from us
how ye ought to walk and to please God, even as ye are
2 walking, ye would abound still more; for ye know what
3 commands we gave you through the Lord Jesus. For
this is the will of God, your sanctification, that ye should
4 abstain from fornication; that every one of you should
know how to procure for himself his own vessel in purity
5 and honor, not in the passion of lust, even as the gentiles
6 who know not God; that no one should go beyond and
overreach his brother in the matter; because the Lord is
the avenger in respect to all these things, as we also told
7 you before and solemnly testified. For God did not call
8 us to live in uncleanness, but in purity. He therefore
that rejecteth, rejecteth not man, but God, who also gave
to you his Holy Spirit.

9 But concerning brotherly love there is no need of writing to you; for ye yourselves are taught of God to love
10 one another; for indeed ye do it toward all the brethren
who are in all Macedonia. But we exhort you, brethren,
11 to abound in love still more; and to study to be quiet, and

to do your own business, and to work with your own
12 hands, as we commanded you; that ye may walk becomingly
toward those without, and may have need of
nothing.

13 But we would not have you ignorant, brethren, concerning
those who are sleeping, that ye may not sorrow,
14 as others do, who have no hope. For if we believe that
Jesus died and rose again, then also will God, through Jesus,
bring again with him those who have fallen asleep.
15 For this we say to you in the word of the Lord, that we
who are living, we who are left till the coming of the
Lord, shall not anticipate those who have fallen asleep.
16 For the Lord himself will descend from heaven with a
loud summons, with the voice of an archangel, and with
the trump of God, and the dead in Christ will rise first;
17 then we who are living, we who are left, shall be caught
up together with them in clouds, to meet the Lord in the
18 air; and so shall we be ever with the Lord. So then
comfort one another with these words.

V. But concerning the times and the seasons, brethren, there
2 is no need of writing to you; for ye yourselves know full
well, that the day of the Lord so cometh as a thief in
3 the night. When they are saying, Peace and safety; then
doth sudden destruction come upon them, as travail upon
a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that the day
5 should overtake you as a thief; for ye all are sons of
light, and sons of the day; we are not of the night, nor
6 of darkness. Let us not sleep, then, as others, but let us
7 watch and be sober. For they that sleep, sleep in the
night; and they that are drunken, are drunken in the
8 night; but let us, as we are of the day, be sober, putting
on the breast-plate of faith and love, and as a helmet, the
9 hope of salvation; for God did not appoint us to wrath,
10 but to obtain salvation through our Lord Jesus Christ, who

died for us, that, whether we wake or sleep, we should
11 together live with him. Wherefore, encourage one another, and edify one another, as indeed ye are doing.

12 And we beseech you, brethren, to know those who labor
among you, and preside over you in the Lord, and admon-
13 ish you, and to esteem them very highly in love for their
work's sake. Be at peace among yourselves.

14 Moreover we exhort you, brethren, admonish the unruly, comfort the feeble-minded, support the weak, be forbearing to all.

15 See that none render evil for evil to any one; but ever follow that which is good, both toward one another and toward all.

16, 17, 18 Be always joyful. Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus in regard to you.

19, 20, 21 Quench not the Spirit; despise not prophesyings, but
22 prove all things; hold fast that which is good; abstain from
every form of evil.

23 And may the God of peace himself sanctify you wholly; and may your spirit, and soul, and body, be preserved whole, without blame at the coming of our Lord Jesus Christ.
24 Faithful is he who calleth you, who also will do it.

25 26 Brethren, pray for us. Salute all the brethren with a
27 holy kiss. I adjure you by the Lord, that this letter be
read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you.

Chap. V. 20. — *prophesyings;* i.e. utterings of inspired speakers, with no special reference to predictions.

THE SECOND TO THE THESSALONIANS.

I. Paul, and Silvanus, and Timothy, to the church of
the Thessalonians in God our Father and the Lord Jesus
2 Christ: Grace be to you, and peace, from God the Father
and the Lord Jesus Christ.

3 We ought to thank God always for you, brethren, as is
fit, because your faith increaseth exceedingly, and the
love of every one of you all toward each other aboundeth;
4 so that we ourselves glory in you among the churches of
God, for your constancy and faith in all your persecutions
5 and the afflictions which ye endure; an indication of the
righteous judgment of God, by which ye will be counted worthy
of the kingdom of God, for which ye are also suffering;
6 since it will be just with God to repay distress to them that
7 distress you, and to you the distressed rest with us, when
the Lord Jesus shall be manifested from heaven, with the
8 angels of his might, in flaming fire, taking vengeance on
them that know not God, and that obey not the gospel of
9 our Lord Jesus; who will be punished with everlasting
destruction proceeding from the presence of the Lord and
10 from the glory of his power, when he shall come in that
day to be glorified in his saints, and to be admired in all
who believed; for our testimony to you was believed.

11 For which end we also pray always for you, that our
God may count you worthy of your calling, and perfect
[in you] all pleasure in goodness, and the work of faith,
12 with power; that the name of our Lord Jesus Christ may

be glorified in you, and ye in him, according to the grace of our God and of the Lord Jesus Christ.

II. Now we beseech you, brethren, concerning the coming
of our Lord Jesus Christ, and our being assembled together
2 unto him, that ye be not easily shaken in mind,
nor troubled, either by spirit, or by word, or by letter
as from us, as if the day of the Lord were close at hand.
3 Let no one deceive you in any manner; for [that day
will not come] unless the apostasy shall have come first
and the man of sin have been revealed, the son of perdition;
4 he that opposeth and exalteth himself above every
one that is called God, or worthy of worship, so that he
sitteth in the temple of God, showing himself to be God.
5 Do ye not remember, that, when I was yet with you, I
6 told you these things? And now ye know what restraineth,
in order that he may be revealed in his own time.
7 For the mystery of lawlessness is already working; only
there is one who now restraineth, until he be taken out
8 of the way; and then will the lawless one be revealed,
whom the Lord Jesus will consume with the breath of
his mouth, and destroy with the manifestation of his coming;
9 [he,] whose coming is after the working of Satan
10 with all power, and signs, and wonders of falsehood, and
in all deceit of unrighteousness for those who are perishing;
because they received not the love of the truth,
11 that they might be saved. And for this cause God sendeth
them a working of delusion, that they may believe the
12 falsehood; that they may all be judged, who believed not
the truth, but had pleasure in unrighteousness.
13 But we are bound to give thanks always to God for
you, brethren beloved of the Lord, that God chose you

Chap. II. 7. — *only there is one*, &c. If this is not a strict rendering, it conveys the meaning of the apostle better than a verbal one.

from the beginning to salvation in sanctification of the
14 Spirit, and belief of the truth; whereunto he called you
by our gospel, to the obtaining of the glory of our Lord
15 Jesus Christ. So then, brethren, stand firm, and hold
fast the traditions which ye were taught by us, whether
16 by word, or by our letter. Now our Lord Jesus Christ
himself, and God, our Father, who loved us, and gave
us everlasting consolation and good hope through grace,
17 encourage your hearts, and establish you in every good
work and word.

III. Finally, brethren, pray for us, that the word of the
2 Lord may run and be glorified, as with you, and that we
may be delivered from unreasonable and wicked men; for
3 it is not all that have faith. But faithful is the Lord,
4 who will establish you, and guard you from evil. And
we have confidence in the Lord concerning you, that ye
both do and will do the things which we command you.
5 And the Lord direct your hearts to the love of God, and
to perseverance in the cause of Christ.

6 Now we charge you, brethren, in the name of the
Lord Jesus Christ, that ye withdraw yourselves from
every brother that walketh disorderly, and not after the
7 tradition which they received of us. For ye yourselves
know how ye ought to imitate us; for we behaved not
8 ourselves disorderly among you, neither did we eat any
man's bread for nought, but were working with labor
and travail night and day, that we might not be burden-
9 some to any of you. Not because we have not authority,
but to make ourselves an example to you, that ye should
10 imitate us. For also when we were with you, this we
commanded you: If any one will not work, neither let

Chap. III. 5. —*perseverance in the cause of Christ.* Otherwise, *the perseverance of Christ;* i.e. such as he exhibited in his life.

11 him eat. For we hear of some who walk among you
12 disorderly, working not at all, but are busybodies. Now
such we charge and exhort in the Lord Jesus Christ, that
with quietness they work, and eat their own bread.

13 14 But ye, brethren, be not weary in well-doing. And if
any one obey not our word by this epistle, mark that
man; and keep no company with him, that he may be
15 shamed; yet count him not as an enemy, but admonish
him as a brother.

16 Now the Lord of peace himself give you peace always
in every way; the Lord be with you all.

17 The salutation by the hand of me, Paul; which is the
18 token in every letter; so I write. The grace of our Lord
Jesus Christ be with you all.

THE FIRST TO TIMOTHY.

I. Paul, an apostle of Christ Jesus, through the command
2 of God, our Saviour, and Christ Jesus, our hope, to Timothy,
my true child in the faith: Grace, mercy, peace, from
God the Father and Christ Jesus our Lord.

3 As I besought thee, when I set out for Macedonia, to
remain still in Ephesus, that thou mightst charge certain
4 persons not to teach other doctrine, nor to give heed to
fables and endless genealogies, which occasion disputes
rather than promote God's dispensation which is in faith,
[so I do now.]

5 Now the end of the commandment is love, out of a
6 pure heart and a good conscience and faith unfeigned; from
7 which some swerving turned aside to vain babbling, desiring
to be teachers of the Law, understanding neither what
8 they say, nor whereof they affirm. But we know that the
9 Law is good, if a man use it lawfully, knowing this, that
the Law is not made for a righteous man, but for the lawless
and unruly, for the ungodly and sinful, for the unholy
and profane, for murderers of fathers and murderers of
10 mothers, for man-slayers, for whoremongers, for them that
defile themselves with mankind, for men-stealers, for liars,
for perjured persons, and if there be any other thing that
11 is contrary to the sound teaching, according to the glori-

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Chap. I. 9. — *murderers*, &c. Possibly, *smiters*, &c.

ous gospel of the blessed God which was committed to
my trust.

12 And I thank him who gave me strength, Christ Jesus
our Lord, that he accounted me faithful, putting me
13 into the ministry, though formerly I was a blasphemer,
and a persecutor, and a doer of outrage; but I obtained
14 mercy, because I did it ignorantly, in unbelief; and the
grace of our Lord was exceedingly abundant with faith
15 and love which is in Christ Jesus. True is the saying,
and worthy of all acceptance, that Christ Jesus came into
16 the world to save sinners, of whom I am chief. But for
this cause I obtained mercy, that in me especially Christ
Jesus might show forth all his long-suffering, as an example to those who should hereafter believe in him to
17 life everlasting. Now to the King eternal, the imperishable, invisible, only God, be honor and glory for ever
and ever. Amen.

18 This charge I commit to thee, my child Timothy, in
accordance with the directions of the prophets before
given to thee, that thou mayst in them war the good
19 warfare, having faith, and a good conscience, which some
thrusting away made shipwreck concerning the faith; of
20 whom is Hymenæus and Alexander, whom I delivered to
Satan, that they might be taught not to blaspheme.

II. I exhort then, first of all, that supplications, prayers,
intercessions, and giving of thanks be made for all men;
2 for kings, and all that are in authority; that we may lead
a quiet and tranquil life in all godliness and propriety.
3 For this is good and acceptable in the sight of God our
4 Saviour, whose will is that all men should be saved, and
5 come to the knowledge of the truth. For there is one
God, and one mediator between God and men, the man

Ver. 18. — *directions of the prophets.* See iv. 14.

6 Christ Jesus, who gave himself a ransom for all; to which
the testimony was to be borne in its own due times,
7 whereunto I was appointed a herald and an apostle, (I
speak the truth, I lie not,) a teacher of the gentiles in faith
and truth.

8 I desire, then, that the men pray in every place, lifting
9 up holy hands, without wrath and doubting. In like
manner also, that women, in seemly attire, adorn themselves
with modesty and sobriety, not with braided hair,
10 and gold, or pearls, or costly apparel; but, as becometh
women professing godliness, with good works.
11 Let the woman learn in silence with all subjection.
12 But I suffer not the woman to teach, nor to have author-
13 ity over the man, but to be in silence. For Adam was
14 first formed, then Eve. And Adam was not deceived;
but the woman being deceived fell into transgression.
15 But she will be saved through child-bearing, if they
continue in faith, and love, and holiness, with sobriety.

III. True is the saying: If a man desire the office of a
2 bishop, he desireth a good work. A bishop then must
be blameless, the husband of one wife, sober, discreet,
3 orderly, hospitable, apt in teaching; not given to wine,
not a striker, but forbearing, not quarrelsome, not a lover
4 of money; presiding well over his own house, having his
5 children in subjection with all propriety; — for if a man
knoweth not how to preside over his own house, how shall
6 he take care of the church of God? — not a new convert,
lest being puffed up with pride he fall into the condemna-
7 tion of the Devil; moreover he must also have a good re-
port from them that are without, lest he fall into reproach
and the snare of the Devil.

Chap. II. 6. — *the testimony*, &c.; viz. by the apostles. 2 Tim. i. 8.
Chap. III. 1. — *bishop*; i.e. overseer of a church

8 Deacons in like manner must be grave, not double-
tongued, not given to much wine, not greedy of base
9 gain, holding the mystery of the faith in a pure con-
10 science. And let these also first be proved; then let
11 them serve as deacons, if they are without reproach. The
women in like manner must be grave, not slanderers,
sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling
13 their children and their own houses well. For they that
have served well as deacons, gain for themselves a good
standing, and great boldness in the faith which is in Christ
Jesus.

14 These things write I to thee, hoping to come to thee
15 shortly; but if I should tarry long, that thou mayst know
how thou oughtest to conduct thyself in the house of
God, which is the church of the living God, the pillar
16 and foundation of the truth. And confessedly great is
the mystery of godliness, in him who was manifested in
the flesh, justified in the Spirit, seen by angels, preached
among the gentiles, believed on in the world, received
up in glory.

IV. Now the Spirit saith expressly, that in the latter times
some will depart from the faith, giving heed to seducing
2 spirits and teachings of demons, through the hypocrisy
of speakers of lies, who bear a brand on their own con-
3 science, forbidding to marry, and commanding to abstain
from food which God created to be received with thanks-
4 giving, for those who believe and know the truth. For
every creature of God is good, and nothing to be refused,
5 if it be received with thanksgiving; for it is sanctified
by the word of God and prayer.

Ver. 11. *The women;* i.e. who are deaconesses.

Ver. 16. — *in him who,* &c. The words "in him" are not in the Greek, but seem to be implied in the context.

6 If thou lay these things before the brethren, thou
wilt be a good minister of Christ Jesus, nourished in the
words of the faith, and of the good teaching, with which
7 thou art well acquainted. But avoid the profane and
old wives' fables; and exercise thyself unto godliness.
8 For bodily exercise is profitable for little; but godliness
is profitable for all things, having promise of the
9 life that now is, and of that which is to come. True
10 is the saying, and worthy of all acceptance. For to this
end we both labor and suffer reproach, because we have
placed our hope in the living God, who is the Saviour
of all men, especially of believers.

11 12 These things command and teach. Let no one despise
thy youth, but become an example to the believers, in
13 word, in behavior, in love, in faith, in purity. Till I
come, give attention to reading, to exhortation, to teaching.
14 ing. Neglect not the gift that is in thee, which was given
thee by prophecy, with the laying on of the hands of
15 the presbytery. Meditate on these things, give thyself
wholly to them; that thy progress may be manifest to
16 all. Give heed to thyself, and to thy teaching; continue
in them; for in doing this thou wilt save both thyself and
them that hear thee.

V. Do not sharply rebuke an aged man, but exhort him
2 as a father; the younger men, as brethren; the elder
women, as mothers; the younger, as sisters, with all
purity.

3 4 Honor as widows those that are widows indeed. But if
any widow have children or grandchildren, let them learn
first to show piety to their own family, and to requite
5 their parents; for this is acceptable before God. Now

Chap. IV. 14. — *by prophecy;* i.e. by the instrumentality of Christian prophets.

she that is a widow indeed, and left alone, hath set her
hope on God, and continueth in supplications and prayers
6 night and day; but she that giveth herself up to pleasure
7 is dead while she liveth. These things also enjoin, that
8 they may be blameless. But if any one provideth not for
his own, and especially for those of his own house, he hath
denied the faith, and is worse than an unbeliever.

9 Let a widow be put on the list when not less than sixty
10 years old, having been the wife of one husband, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed
the saints' feet, if she have relieved the afflicted, if she
11 have diligently followed every good work. But younger
widows refuse; for when they become wanton against
12 Christ, they desire to marry; falling into condemnation,
13 because they have cast off their first faith; and withal
they learn to be idle, going about from house to house;
and not only idle, but tattlers also, and busybodies, speak-
14 ing things which they ought not. I desire therefore that
the younger widows marry, bear children, guide the house,
give no occasion to the adversary to speak reproachfully.
15 For some have already turned aside after Satan.

16 If any man or woman that is a believer have widows,
let them relieve them, and let not the church be burdened,
that it may relieve those that are widows indeed.

17 Let the elders that rule well be counted worthy of dou-
ble honor; especially they who labor in the word and in
18 teaching. For the Scripture saith, "Thou shalt not muz-
zle the ox while he is treading out the grain";* and,
"The laborer is worthy of his wages."

19 Against an elder receive not an accusation without two
20 or three witnesses. Those that sin rebuke before all, that
the rest also may fear.

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* Deut. xxv. 4.

21 I charge thee before God and Christ Jesus and the elect angels, that thou observe these things without prejudging, doing nothing with partiality.

22 Lay hands hastily on no one, neither share in other
23 men's sins. Keep thyself pure. No longer drink water only, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are openly manifest, going before them
25 to judgment; and some men they follow after. In like manner also the good works of some are openly manifest; and those that are otherwise cannot be hid.

VI. Let all who are under the yoke as bond-servants count their own masters worthy of all honor, that the name of
2 God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service, because they who receive the benefit are faithful and beloved. These things teach and exhort.

3 If any one teacheth other doctrine, and assenteth not to sound words, the words of our Lord Jesus Christ, and to
4 the doctrine which is according to godliness, he is puffed up with pride, knowing nothing, but doting about questions and strifes of words, from which cometh envy, strife,
5 railings, evil surmisings, incessant disputings of men corrupted in their minds, and destitute of the truth, supposing
6 that godliness is gain. But godliness with contentment is
7 great gain. For we brought nothing into the world; and it
8 is certain we can carry nothing out. If we have, then, food
9 and raiment, we will be therewith content. But they who desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in de-
10 struction and perdition. For the love of money is a root

Chap. V. 25. — *be hid;* i.e. a long time.

of all evils; which some coveting have strayed away from
the faith, and have pierced themselves through with many
pangs.
11 But do thou, O man of God, flee these things; and
follow after righteousness, godliness, faith, love, patience,
12 meekness. Fight the good fight of faith, lay hold on everlasting
life, to which thou wast called, and didst profess the
good profession before many witnesses.
13 I charge thee before God, who giveth life to all things,
and before Christ Jesus, who under Pontius Pilate testified
14 the good profession, that thou keep the commandment
without spot, without reproach, until the appearing
15 of our Lord Jesus Christ, which in his own times he shall
show, who is the blessed and only Potentate, the King
16 of kings, and Lord of lords, who only hath immortality,
dwelling in light unapproachable, whom no man hath seen,
or can see; to whom be honor and power everlasting.
Amen.
17 Charge those who are rich in this world that they be
not high-minded, nor place their hope in uncertain riches,
18 but in God, who giveth us richly all things to enjoy; that
they do good, that they be rich in good works, liberal in
19 imparting, willing to communicate, laying up in store for
themselves a good foundation against the time to come,
that they may lay hold on the true life.
20 O Timothy, keep that which is committed to thy trust,
avoiding the profane babblings, and oppositions of the
21 falsely-called knowledge; which some professing, have
erred concerning the faith. Grace be with thee.

THE SECOND TO TIMOTHY.

I. PAUL, an apostle of Christ Jesus by the will of God,
according to the promise of life which is in Christ Jesus,
2 to Timothy, my beloved child: Grace, mercy, peace, from
God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with
pure conscience, as without ceasing I have remembrance
4 of thee in my prayers night and day, longing to see
thee, being mindful of thy tears, that I may be filled
5 with joy; when I call to remembrance the unfeigned
faith that is in thee, which dwelt first in thy grandmother
Lois, and thy mother Eunice; and I am persuaded that
it dwelleth in thee also.

6 For which cause I remind thee to stir up the gift of
God, which is in thee by the laying on of my hands;
7 for God gave us not the spirit of cowardice, but of
power, and of love, and of admonition.

8 Be not then ashamed of the testimony of our Lord,
nor of me his prisoner; but endure hardship with me
9 for the gospel through the power of God, who saved
us, and called us with a holy calling, not according to
our works, but according to his own purpose and the
grace which was given us in Christ Jesus before the

Chap. I. 7. *of admonition;* i.e. courage in giving admonition to others.

10 world began, but is now made manifest by the appearing
of our Saviour Christ Jesus, who abolished death, and
brought life and incorruption to light through the gospel,
11 for which I was appointed a herald, and an apostle, and
12 a teacher of the gentiles. For which cause I suffer also
these things. But I am not ashamed; for I know whom I
have believed, and am persuaded that he is able to keep
that which he hath committed to me unto that day.

13 Hold the pattern of sound words, which thou heardest
14 from me, in faith and love which is in Christ Jesus; the
good trust committed to thee keep through the Holy
Spirit which dwelleth in us.

15 Thou knowest this, that all those in Asia turned away
16 from me, of whom are Phygelus and Hermogenes. The
Lord give mercy to the house of Onesiphorus, because he
often refreshed me, and was not ashamed of my chain;
17 but on the contrary, when he arrived at Rome, he sought
18 me out very diligently, and found me. The Lord grant
to him that he may find mercy from the Lord in that
day: and what services he rendered me at Ephesus, thou
knowest very well.

II. Thou therefore, my child, be strong in the grace that
2 is in Christ Jesus; and the things which thou didst hear
from me before many witnesses, the same commit thou
to faithful men, such as will be able to teach others also.
3 Endure hardship with me as a good soldier of Christ
Jesus.

4 No one serving as a soldier entangleth himself with the
affairs of life, that he may please him who chose him to
5 be a soldier. And if a man contendeth in the games, he
6 is not crowned, unless he contendeth lawfully. The husbandman
that laboreth must be the first partaker of the
7 fruits. Understand what I say; for the Lord will give
thee apprehension in all things.

8 Bear in mind Jesus Christ of the seed of David, as
9 raised from the dead, according to my gospel; in which
I suffer hardship even unto bonds as an evil-doer; but
10 the word of God is not bound. For this cause I endure
all things for the sake of the elect, that they may also obtain the salvation which is in Christ Jesus, with everlasting
11 glory. True is the saying: for if we died with him,
12 we shall also live with him; if we endure, we shall also
reign with him; if we deny him, he also will deny us;
13 if we are faithless, he remaineth faithful; for he cannot
deny himself.

14 Of these things put them in remembrance, charging
them before the Lord not to carry on a strife of words,
to no useful purpose, but rather to the subverting of the
15 hearers. Study to present thyself approved unto God,
a workman not ashamed, rightly dividing the word of
16 truth. But shun the profane babblings; for they will
17 go on to a higher degree of ungodliness; and their word
will eat as doth a canker; of whom is Hymenæus and
18 Philetus, who have erred concerning the truth, saying
that the resurrection hath already taken place, and overthrow the faith of some.

19 Nevertheless God's firm foundation standeth, having
this seal, "The Lord knoweth them that are his;"* and,
"Let every one that nameth the name of the Lord de-
20 part from iniquity."† But in a great house there are
not only vessels of gold and of silver, but also wooden
and earthen ones; and some for honor, and some for dis-
21 honor. If then any one shall purge himself from these, he
will be a vessel for honor, hallowed, useful for the householder, prepared for every good work.

22 But flee youthful lusts, and follow righteousness, faith,
love, peace, with those who call on the Lord out of a pure

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* Numb. xvi. 5. † Comp. Numb. xvi. 26; Isa. lii. 11.

23 heart. But the foolish and ignorant questionings avoid,
24 knowing that they gender quarrels; and a servant of
the Lord must not quarrel, but be gentle to all, apt in
25 teaching, patient of wrong, in meekness admonishing those
that oppose themselves; if haply God may give them
26 repentance to attain the full knowledge of the truth, and
they may awake to their senses out of the snare of the
Devil, by whom they have been taken captive to do his
will.

III. But know this, that in the last days grievous times
2 will come. For men will be lovers of themselves, lovers
of money, boasters, proud, blasphemers, disobedient to pa-
3 rents, unthankful, unholy, without natural affection, impla-
cable, slanderers, incontinent, fierce, without love for what
4 is good, betrayers, headstrong, puffed up, lovers of pleas-
5 ure rather than lovers of God; having a form of godli-
ness, but denying the power thereof. And from these
6 turn away. For of these are they who creep into houses,
and lead captive silly women laden with sins, led away by
7 divers lusts, ever learning, and never able to come to
8 the full knowledge of the truth. Now as Jannes and
Jambres withstood Moses, so also do these withstand the
truth; men corrupted in their minds, reprobate concern-
9 ing the faith. But they will proceed no further; for their
folly will be clearly manifest to all, as that of those men
was.

10 But thou art well acquainted with my teaching, man-
ner of life, purpose, faith, long-suffering, love, patience,
11 persecutions, sufferings; what things came upon me at
Antioch, at Iconium, at Lystra; what persecutions I

Chap. II. 26. — *captive to do*, &c. Otherwise, *captive*, *to do*, &c. In the text, Satan's will is supposed to be meant. According to the other pointing, God's will.

endured, and out of them all the Lord delivered me.
12 Yea, and all that desire to live godly in Christ Jesus will
13 suffer persecution. But evil men and impostors will wax
14 worse and worse, deceiving and being deceived. But do
thou continue in the things which thou didst learn and
wast assured of, knowing from what teachers thou didst
15 learn them, and that from a child thou hast known the
Holy Scriptures, which are able to make thee wise unto
16 salvation, through faith which is in Christ Jesus. All
Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for discipline in righteous-
17 ness; that the man of God may be perfect, thoroughly
furnished unto every good work.

IV. I charge thee before God, and Christ Jesus, who is to
judge the living and the dead, and by his appearing and
2 his kingdom; preach the word, be urgent in season, out of
season, confute, rebuke, exhort with all long-suffering and
3 teaching. For the time will come, when they will not
endure sound doctrine, but after their own desires will
they heap to themselves teachers; because they have
4 itching ears; and they will turn away their ears from
5 the truth, and turn aside to fables. But be thou watchful in all things, endure hardship, do the work of an evan-
gelist, fully accomplish thy ministry.

6 For I am already about to be offered as a sacrifice, and
7 the time of my departure is at hand. I have fought the
good fight, I have finished my course, I have kept the
8 faith; henceforth there is laid up for me the crown of
righteousness, which the Lord, the righteous Judge, will
give to me at that day, and not to me only, but to all
those who have loved his appearing.

Chap. III. 16. *All Scripture*, &c. Otherwise, *Every scripture inspired by God is also profitable*, &c.

9 10 Use diligence to come to me shortly. For Demas forsook
me, because he loved the present world, and went
to Thessalonica; Crescens to Galatia, Titus to Dalmatia.
11 Only Luke is with me. Take Mark, and bring him with
12 thee; for he is useful to me for the ministry. But
Tychicus I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou
comest bring with thee, and the books, especially the
parchments.

14 Alexander the coppersmith did me much evil; the
15 Lord will reward him according to his works; of whom
do thou also beware; for he hath greatly withstood our
words.

16 At my first defence no one came forward with me, but
17 all forsook me. May it not be laid to their charge! But
the Lord stood by me, and strengthened me, that the
preaching might be fully accomplished by me, and that
all the gentiles might hear; and I was delivered out of
18 the lion's mouth. The Lord will deliver me from every
evil deed, and preserve me unto his heavenly kingdom;
to whom be the glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus remained at Corinth, but Trophimus I left at
21 Miletus sick. Use diligence to come before winter.

Eubulus saluteth thee, and Pudens, and Linus, and
22 Claudia, and all the brethren. The Lord be with thy
spirit. Grace be with you.

TO TITUS.

I. Paul, a servant of God, and an apostle of Christ Jesus,
for the faith of God's elect, and the knowledge of the truth
2 which is according to godliness, in hope of everlasting life,
which God, who cannot lie, promised from the most an-
3 cient times, but in his own seasons manifested his word
through the preaching with which I was intrusted by the
4 commandment of God our Saviour: to Titus, true child
after the common faith: Grace and peace from God the
Father and Christ Jesus our Saviour.

5 For this cause I left thee behind in Crete, that thou
shouldst set in order the things that are wanting, and
6 appoint elders in every city, as I directed thee; if any one
is without reproach, the husband of one wife, having be-
lieving children, that are not accused of dissoluteness, or
7 unruly. For a bishop must be without reproach, as
God's steward; not self-willed, not soon angry, not given
8 to wine, not a striker, not greedy of base gain, but hos-
pitable, a lover of what is good, discreet, just, holy, tem-
9 perate, holding fast the sure word according to what he
was taught, that he may be able by sound teaching both
to exhort, and to refute the gainsayers.

10 For there are many unruly vain talkers and deceivers,
11 especially they of the circumcision; whose mouths must
be stopped, since they overturn whole houses, teaching
things which they ought not, for the sake of base gain.
12 One of themselves, even a prophet of their own, said:
"The Cretans are always liars, evil beasts, slothful glut-
13 tons." This testimony is true; for which cause rebuke

14 them sharply, that they may be sound in the faith, not
giving heed to Jewish fables, and commandments of men
15 who turn away from the truth. To the pure all things
are pure; but to the defiled and unbelieving nothing is
pure, but both their mind and conscience are defiled.
16 They profess that they know God, but by their works
they deny him, being abominable and disobedient, and for
every good work reprobate.

II. But do thou speak the things which become sound
2 teaching; that aged men be sober, grave, discreet, sound
3 in faith, in love, in patience; that aged women likewise
be in behavior as becometh holiness, not false accusers,
4 not enslaved to much wine, teachers of what is good, that
they may teach the young women to love their husbands,
5 to love their children, to be discreet, chaste, workers at
home, good, in subjection to their own husbands, that the
word of God be not blasphemed.

6 The younger men likewise exhort to be sober-minded;
7 in all things showing thyself a pattern of good works, in
8 teaching showing uncorruptness, gravity, sound speech that
cannot be condemned; that he that is opposed to us may
9 be put to shame, having no evil thing to say of us. Ex-
hort bond-servants to be in subjection to their own masters,
in all things to be well-pleasing to them, not contradicting,
10 not purloining, but showing all good faith; that they may
adorn the teaching of God our Saviour in all things.

11 For the grace of God, that bringeth salvation to all men,
12 was manifested, teaching us that, denying ungodliness and
worldly lusts, we should live soberly, righteously, and godly,
13 in the present world; looking for the blessed hope, and ap-
pearing of the glory of the great God and of our Saviour
14 Jesus Christ; who gave himself for us, that he might re-
deem us from all iniquity, and purify to himself a people
15 to be his own, zealous in good works. These things speak

and exhort, and rebuke with all authority. Let no one despise thee.

III. Put them in mind to submit themselves to governments, to authorities, to obey magistrates, to be ready for
2 every good work, to speak evil of no one, to be averse to strife, forbearing, showing all meekness to all men.

3 For we ourselves also were once foolish, disobedient, going astray, slaves to divers lusts and pleasures, living
4 in malice and envy, hateful, hating one another. But when the kindness and love for men of God our Saviour
5 appeared, not by works of righteousness which we did, but according to his mercy he saved us, by the bath of regen-
6 eration, and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour,
7 that having been accepted as righteous by his grace, we might become heirs according to the hope of everlasting
8 life. True is the saying; and these things I desire that thou affirm earnestly, that they who have believed in God may be careful to practise good works. These things are
9 good and profitable to men; but avoid foolish questionings, and genealogies, and strifes, and contentions about the Law; for they are unprofitable and vain.

10 A man that stirs up divisions, after a first and second
11 admonition, avoid; knowing that he that is such is utterly perverted, and sinneth, being self-condemned.

12 When I shall have sent Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for there I have determined to pass the winter.

13 Zenas the lawyer and Apollos forward on their journey
14 diligently, that nothing may be wanting to them. And let those also who belong to us learn to practise good works for the necessary wants that arise, that they may not be unfruitful.

15 All that are with me salute thee. Salute those who love us in the faith. Grace be with you all.

TO PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy the
brother, to Philemon our beloved friend and fellow-la-
2 borer, and to the beloved Apphia, and to Archippus our
3 fellow-soldier, and to the church in thy house: Grace be
to you, and peace, from God our Father and the Lord
Jesus Christ.

4 I thank my God at all times, making mention of thee
5 in my prayers, hearing of thy love and faith, which thou
hast toward the Lord Jesus and toward all the saints;
6 that the fellowship of thy faith may become effectual in
the knowledge of every good thing which is in us, for
7 Christ Jesus. For we have great thankfulness and com-
fort on account of thy love, because the hearts of the
saints have been refreshed by thee, brother.

8 Wherefore, though I have much boldness in Christ to
9 enjoin upon thee that which is befitting, yet for love's
sake I beseech thee rather; being such a one as Paul
10 an old man, and now also a prisoner of Christ Jesus, I
beseech thee for my child, whom I begot in my bonds,
11 Onesimus; who in time past was unprofitable to thee,
12 but is now profitable to thee and to me; whom I have sent
back; and do thou [receive] him, that is, my own flesh.

Ver. 11. — *unprofitable.* There is an allusion here to the meaning of the name Onesimus, which signifies "profitable." — A.

13 Whom I would have retained with me, that in thy stead
14 he might minister to me in the bonds of the gospel; but
I chose to do nothing without thy consent, that thy benefit
15 may be not as from necessity, but willingly. For perhaps
he was separated from thee for a season to this
end, that thou shouldst receive him back as thine for
16 ever; no longer as a bond-servant, but above a bond-servant,
a brother beloved, especially to me, but how much
17 more to thee, both in the flesh, and in the Lord! If
thou then regardest me as a partner, receive him as myself.
18 self. And if he wronged thee in anything, or oweth thee,
19 put that to my account. I Paul have written it with my
own hand, I will repay it; not to say to thee, that to me
20 thou owest even thy own self besides. Yea, brother, let
me have joy of thee in the Lord; refresh my heart in
21 Christ. Having confidence in thy obedience I have written
to thee, knowing that thou wilt do even more than
I say.

22 And at the same time make ready a lodging for me;
for I hope that through your prayers I shall be granted
23 to you. Epaphras, my fellow-prisoner in Christ Jesus,
24 Mark, Aristarchus, Demas, Luke, my fellow-laborers, salute
25 thee. The grace of our Lord Jesus Christ be with
your spirit.

Ver. 13. — *in thy stead;* otherwise, according to the common meaning of the Greek preposition, *in thy behalf.* — A.

Ver. 15. — *was separated;* according to the more common use of the word, *separated himself, departed;* but the apostle has happily chosen an expression which may be understood as in the text, suiting his indirect reference to the Divine providence. — A.

Ver. 20. — *joy;* or, *profit;* perhaps another allusion to the name Onesimus. — A.

TO THE HEBREWS.

I. God, who at different times and in different ways
2 spoke of old to the fathers by the prophets, hath at the
end of these days spoken to us by his Son, whom he
appointed heir of all things, by whom he also made the
3 worlds, who being a brightness from his glory and an
image of his being, and upholding all things by the word
of his power, when he had by himself accomplished a
cleansing of sins, sat down on the right hand of the
4 Majesty on high; having become so much superior to
the angels, as he hath inherited a more excellent name
than they.

5 For to which of the angels did he ever say: "Thou
art my Son, I this day have begotten thee?" * and again:
"I will be to him a Father, and he shall be to me a
6 Son?" † And again, when he hath brought in the first-begotten
into the world, he saith: "And let all the
7 angels of God pay him homage." ‡ And of the angels he
saith: "Who maketh his angels winds, and his ministers
8 a flame of fire;" § but of the Son: "Thy throne, O God,
is for ever and ever; and the sceptre of thy kingdom is
9 a sceptre of righteousness. Thou lovedst righteousness,

Chap. I. 3. — *a brightness from*, &c. Perhaps *rayed-forth likeness of his glory* expresses the writer's conception.

* Ps. ii. 7. † 2 Sam. vii. 14. ‡ Ps. xcvii. 7. § Ps. civ. 4.

and hatedst iniquity; therefore God, thy God, anointed
10 thee with the oil of gladness above thy fellows."* And:
"Thou, Lord, in the beginning didst found the earth,
11 and the heavens are the works of thy hands. They will
perish, but thou remainest; and they will all become
12 old as doth a garment, and thou wilt fold them up as
a vesture, and they will be changed; but thou art the
13 same, and thy years will not fail."† But to which of
the angels hath he ever said: "Sit on my right hand,
14 until I make thine enemies thy footstool?"‡ Are they
not all ministering spirits, sent forth to minister for the
sake of those who are to inherit salvation?

II. Therefore we ought to give the more earnest heed to
the things which we have heard, lest haply we let them
2 slip. For if the word spoken through angels proved
steadfast, and every transgression and disobedience re-
3 ceived a just retribution, how shall we escape, if we
neglect so great salvation, which at the first was spoken
through the Lord, and was confirmed to us through those
4 who heard him, God also bearing them witness, both with
signs and wonders, and divers miracles, and gifts of the
Holy Spirit, according to his will?

5 For not to angels did he put in subjection the world to
6 come, of which we are speaking. But one in a certain
place bore testimony, saying, "What is man, that thou art
mindful of him, or the son of man, that thou carest for
7 him? Thou madest him a little lower than the angels;
8 thou crownedst him with glory and honor; thou didst put
all things in subjection under his feet."§ For in that he
put all things in subjection under him, he left nothing that
is not put under him. But now we do not yet see all

Chap. II. 1. — *let them slip.* Otherwise, *slide away from them.* — A.
Ver. 7. — *a little lower*, &c. Otherwise, *for a short time lower*, &c.
* Ps. xlv. 6, 7. † Ps. cii. 25–27. ‡ Ps. cx. 1. § Ps. viii. 4–6.

9 things put under him. But we see him who was made
a little lower than the angels, Jesus, on account of the
suffering of death crowned with glory and honor; that
by the grace of God he might taste death for every one.
10 For it became him, for whom are all things, and through
whom are all things, in bringing many sons to glory, to
make the author of their salvation perfect through suf-
11 ferings. For both he that sanctifieth and they who are
sanctified are all of one; for which cause he is not
12 ashamed to call them brethren; saying, "I will de-
clare thy name to my brethren, in the midst of the con-
13 gregation will I sing praise to thee."* And again, "I
will put my trust in him;"† and again, "Behold, I, and
14 the children which God gave me."‡ Forasmuch then
as the children are partakers of flesh and blood, he also
himself in like manner shared in the same, that through
death he might bring to nought him who had the power
15 of death, that is, the Devil, and might deliver those who,
through fear of death, were all their life-time subject to
bondage.

16 For surely he doth not help angels, but he helpeth
17 the offspring of Abraham. Whence it was right for him
to be in all respects made like to his brethren, that he
might become a merciful and faithful high-priest in things
pertaining to God, to make propitiation for the sins of
18 the people. For in that he himself hath suffered, being
tempted, he is able to help those who are tempted.

III. Wherefore, holy brethren, partakers of a heavenly
calling, consider the apostle and high-priest of our pro-
2 fession, Jesus; who was faithful to him that appointed
3 him, as also was Moses in all his house. For he hath

Chap. III. 2-6. — *house.* The term here includes the idea of *household*, *family*. The pronoun *his* refers to God. Comp. Numb. xii. 7. — A.

* Ps. xxii. 22. † 2 Sam. xxii. 3. ‡ Isa. viii. 18.

been counted worthy of more glory than Moses, inas-
4 much as greater than the house is he who built it. For
every house is builded by some one; but he who built
5 all things is God. And Moses indeed was faithful in
all his house as a servant, that he might testify of those
6 things which were to be spoken; but Christ as a son
over his house; whose house are we, if we hold fast the
confidence and joyousness of our hope.

7 Wherefore, as the Holy Spirit saith: "To-day, if ye
8 hear his voice, harden not your hearts, as in the provo-
cation, in the day of the temptation in the wilderness,
9 where your fathers tempted me by proving me, and saw
10 my works forty years. Wherefore I was offended with
that generation, and said, They always err in their heart,
11 but they knew not my ways; so I swore in my wrath,
12 "They shall not enter into my rest."* Take heed, breth-
ren, lest there be in any one of you an evil heart of un-
13 belief, in departing from the living God. But exhort one
another daily, as long as it is called To-day, that none of
you may be hardened through the deceitfulness of sin.
14 For we have become partakers of Christ, if we hold fast
15 our first confidence firm to the end. When it is said,
"To-day, if ye hear his voice, harden not your hearts,
16 as in the provocation," who then, when they had heard,
provoked? Was it not all who came out of Egypt by
17 means of Moses? And with whom was he offended forty
years? Was it not with those who sinned, whose car-
18 casses fell in the wilderness? And to whom did he swear
that they should not enter into his rest, except to those
19 who were disobedient? So then we see that they could
not enter in because of unbelief.

IV. Let us then fear, since a promise is still left us of

Ver. 3, 4. — *built;* otherwise, *established*, or, *founded.* The term here used includes the idea of organizing and ordering the household. — A.

* Ps. xcv. 7–11.

entering into his rest, lest any one of you should appear to
2 fail of obtaining it. For to us were glad tidings addressed,
as well as to them; but the word which was heard did
not profit them, not being mixed with faith in those who
3 heard it. For we who believed enter into the rest, as
he hath said: "So I swore in my wrath, they shall not
enter into my rest;"* although the works were finished
4 from the foundation of the world. For he hath spoken
in a certain place of the seventh day thus: "And God
5 rested on the seventh day from all his works;"† and in
this place again: "They shall not enter into my rest."*
6 Since then it still remaineth for some to enter into it, and
they to whom the glad tidings of it were first brought did
7 not enter in because of disobedience, he again appointeth
a certain day, "To-day"—saying in David so long a time
after, as hath before been said—To-day, if ye hear his
8 voice, harden not your hearts."‡ For if Joshua had given
them rest, he would not after this be speaking of another
9 day. There remaineth therefore a sabbath-rest to the
10 people of God. For he that hath entered into his rest,
hath himself rested from his works, as God did from his
own.

11 Let us then strive to enter into that rest, that no one
12 may fall, as a like example of disobedience. For the word
of God is living, and powerful, and sharper than any two-edged
sword, piercing even to the dividing asunder of
soul and spirit, both the joints and marrow, and is a dis-
13 cerner of the thoughts and intents of the heart; and there
is no creature that is not manifest in his sight; but all
things are naked and laid open to the eyes of him with
whom we have to do.

14 Since, then, we have a great high-priest, who hath

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* Ps. xcv. 11. † Gen. ii. 2. ‡ Ps. xcv. 7, 8.

passed through the heavens, Jesus the Son of God, let
15 us hold fast our profession. For we have not a high-
priest who cannot be touched with the feeling of our in-
firmities, but one who hath in all points been tempted
16 as we are, without sin. Let us therefore come boldly to
the throne of grace, that we may obtain mercy, and find
grace to help in time of need.

V. For every high-priest, being taken from among men, is
appointed for men in things pertaining to God, that he
2 may offer both gifts and sacrifices for sins; being able
to be forbearing toward the ignorant and the erring, since
3 he himself also is compassed with infirmity; and by reason
of this infirmity he must, as for the people, so also for
himself, offer sacrifice for sins.

4 And no one taketh this honor to himself, but when
5 called by God, as was Aaron. Thus Christ did not
glorify himself to be made high-priest, but he who said
to him, "Thou art my Son, I this day have begotten
6 thee;"* as also he saith in another place, "Thou art a
7 priest for ever, after the order of Melchizedek."† Who
in the days of his flesh, when he had offered up prayers
and supplications, with strong crying and tears, to him
that was able to save him from death, and was heard by
8 reason of his godly reverence, though a son yet learned
9 his obedience from what he suffered; and being perfected
became the author of everlasting salvation to all who obey
10 him, being addressed by God as high-priest after the order
of Melchizedek.

11 Of whom we have much to say, and hard to be ex-
12 plained, seeing ye have become dull of hearing. For
while on account of the length of time ye ought to
be teachers, ye again have need that some one should

Chap. V. 7. — *was heard by reason of his godly reverence.* Otherwise, *was heard* [and delivered] *from what he feared.*

* Ps. ii. 7. † Ps. cx. 4.

teach you the first elements of the oracles of God, and
are become such as have need of milk, and not of solid
13 food. For every one that feedeth on milk is unacquainted
14 with the word of righteousness; for he is a babe; but
solid food belongs to those who are of full age, who by
use have their senses exercised to discern both good
and evil.

VI. Let us then, leaving the first principles of the doctrine of
Christ, press on to perfection; not laying again the foundation
of repentance from dead works, and of faith toward
2 God, of the doctrine of baptisms, and of the laying on of
hands, and of resurrection of the dead, and of everlasting
3 4 judgment. And this we will do, if God permit. For it
is impossible that those who have once been enlightened,
and have tasted of the heavenly gift, and been made par-
5 takers of the Holy Spirit, and have tasted the good word
6 of God, and the powers of the world to come, and have
fallen away, should again be renewed to repentance, since
they crucify to themselves the Son of God afresh, and put
7 him to open shame. For the earth which hath drunk
in the rain that cometh often upon it, and beareth plants
useful to those for whose sake it is tilled, receiveth bless-
8 ing from God; but if it bear thorns and briers it is dis-
approved, and is near to being accursed; and its end is
to be burned.

9 But, beloved, we are persuaded better things of you,
and things that are connected with salvation, though we
10 do thus speak. For God is not unjust so as to forget
your work, and the love which ye showed toward his
name, in that ye ministered and are still ministering to
11 the saints. But we earnestly desire that every one of
you may show the same diligence with regard to the full
12 assurance of your hope even to the end; that ye may not
become slothful, but imitators of those who through faith
13 and endurance inherit the promises. For when God made

a promise to Abraham, since he could swear by no greater,
14 he swore by himself, saying, "Surely blessing I will bless
15 thee, and multiplying I will multiply thee."* And so,
having endured with patience, he obtained the promised
16 blessing. For men indeed swear by one who is greater,
and the oath for confirmation is to them an end of all
17 strife. Wherefore God, wishing more abundantly to show
to the heirs of the promise the immutability of his pur-
18 pose, confirmed it by an oath, that by two immutable
things, in which it is impossible for God to lie, we may
have strong encouragement, who have fled for refuge to
19 lay hold upon the hope set before us; which hope we
have as an anchor of the soul, sure and steadfast, and
20 which entereth within the veil; where as forerunner for
us Jesus entered, having become a high-priest for ever,
after the order of Melchizedek.

VII. For this Melchizedek, king of Salem, priest of the most
high God, who met Abraham returning from the slaugh-
2 ter of the kings, and blessed him, to whom also Abraham
apportioned a tenth part of all, who by interpretation is
first King of righteousness, and then also was King of
3 Salem, which is, King of peace, without father, without
mother, without record of descent, having neither begin-
ning of days, nor end of life, but likened to the Son of
4 God, remaineth a priest for ever. Consider now how
great this man was, to whom even Abraham the patri-
5 arch gave a tenth of the spoils. And those indeed
of the sons of Levi who receive the office of the priest-
hood have a command to take tithes of the people by
the Law, that is, of their brethren, though they have
6 come out of the loins of Abraham; but he whose descent
is not reckoned from them took tithes of Abraham,
7 and blessed him who had the promises. And beyond

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* Gen. xxii. 17.

8 all contradiction the less is blessed by the greater. And
here indeed men that die receive tithes; but there he
9 of whom it is testified that he liveth. And so to speak,
Levi also, who receiveth tithes, paid tithes in Abraham;
10 for he was yet in the loins of his father when Melchizedek met him.

11 If indeed perfection had been by the Levitical priesthood, (for under it the people hath received the Law,)
what further need was there that a different priest should
arise after the order of Melchizedek, and not be called af-
12 ter the order of Aaron? For if the priesthood is changed,
13 there takes place of necessity a change of the law. For
he of whom these things are spoken belonged to another
tribe, of which no one hath given attendance at the altar;
14 for it is well-known that our Lord sprang out of Judah,
in regard to which tribe Moses spoke nothing concerning
priests.

15 And it is still more abundantly evident, if after the like-
16 ness of Melchizedek there ariseth a different priest, who
hath been made, not according to the law of a fleshly commandment, but according to the power of an indissoluble
17 life. For it is testified of him, "Thou art a priest for
ever, after the order of Melchizedek."*

18 For on the one hand there takes place an annulling of
the commandment which went before, on account of its
19 weakness and unprofitableness,—for the Law perfected
nothing,—and on the other, the bringing in of a better
20 hope, by which we draw near to God. And inasmuch
as it was not without an oath that he was made priest,—
21 for they indeed have been made priests without an oath;
but he with an oath by him who said to him, "The Lord
swore, and will not repent, Thou art a priest for ever,"*

Chap. VII. 8. — *here;* i e. at present according to the Jewish law.

Ver. 16. — *fleshly;* i.e. relating to men who are flesh, and therefore mortal.

* Ps. cx. 4.

22 —by so much hath Jesus become the surety of a better covenant.

23 And they indeed have been many priests, because they have been prevented from continuing by reason of death;
24 but he, because he abideth ever, hath an unchangeable
25 priesthood; wherefore he is able also to save to the utmost those who come to God through him, since he ever liveth to make intercession for them.

26 For such a high-priest also became us, holy, harmless, undefiled, separate from sinners, and made higher than the
27 heavens; who hath not necessity daily, as the high-priests, to offer up sacrifice first for his own sins, and then for those of the people; for this he did once for all, when
28 he offered up himself. For the Law maketh men high-priests, who have infirmity; but the word of the oath, which was after the Law, maketh the Son, who is perfected for ever.

VIII. Now the principal thing among those of which we are speaking is this: We have such a high-priest, who sat down on the right hand of the throne of the Majesty
2 in the heavens; a minister of the sanctuary, and of the
3 true tabernacle, which the Lord pitched, not man. For every high-priest is appointed to offer gifts and sacrifices; whence it is necessary that this one also have something
4 which he may offer. For if, indeed, he were on earth, he would not be a priest, since there are those that offer the
5 gifts according to the Law; who serve the mere delineation and shadow of the heavenly things, as Moses was admonished by God when he was about to make the tabernacle; for, "See," saith he, "that thou make all things according to the pattern which was shown thee in the
6 mount."* But now he hath obtained a more excellent

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* Exod. xxv. 40.

ministry, in proportion as he is the mediator of a better covenant, which hath been established upon better promises.

7 For if that first covenant had been faultless, then a
8 place would not have been sought for a second. For
finding fault with them, he saith: "Behold, the days are
coming, saith the Lord, when I will make with the house
of Israel and with the house of Judah a new covenant;
9 not according to the covenant which I made with their
fathers, in the day when I took them by the hand, to
bring them out of the land of Egypt; because they continued not in my covenant, and I regarded them not,
10 saith the Lord. For this is the covenant that I will
make with the house of Israel after those days, saith the
Lord: I will put my laws into their mind, and on their
hearts will I write them; and I will be to them a God,
11 and they shall be to me a people. And they shall not
teach every one his fellow-citizen, and every one his
brother, saying, Know the Lord; for all shall know me,
12 from the least to the greatest. For I will be merciful
to their unrighteousness, and their sins and their iniqui-
13 ties I will remember no more."* In that he saith, "a
new covenant," he hath made the first old; but that which
is becoming old, and worn out with age, is ready to vanish away.

IX. The first covenant, then, had indeed ordinances of
2 religious service, and a worldly sanctuary. For a tabernacle was prepared, the first, wherein was the candlestick,
and the table, and the show-bread; which is called the
3 holy place: and after the second veil, the tabernacle
4 which is called the holy of holies, which had the golden
altar of incense, and the ark of the covenant overlaid on

Chap. IX. 2. — *the first;* i.e. the first or front part of the tabernacle, as represented in the O. T.

* Jer. xxxi. 31–34.

every side with gold, wherein was the golden pot containing the manna, and the rod of Aaron which budded,
5 and the tables of the covenant; and over it the cherubs of glory, overshadowing the mercy-seat; of which we can-
6 not now speak particularly. Now these things being thus prepared, into the first tabernacle indeed the priests enter
7 at all times, performing the services; but into the second the high-priest alone once every year, not without blood, which he offereth for himself, and for the errors of the
8 people; the Holy Spirit clearly showing this, that the way into the sanctuary hath not yet been made manifest, while
9 the first tabernacle is yet standing: which is a figure for the present time, in accordance with which are offered both gifts and sacrifices, which have no power as to the conscience to perfect the worshipper, being only ordinances
10 pertaining to the flesh, which in addition to meats and drinks and divers washings are imposed until the time of reformation.

11 But Christ having appeared, as a high-priest of the good things to come, passing through the greater and more perfect tabernacle, not made with hands, that is,
12 not of this creation, entered once for all into the sanctuary, not with the blood of goats and calves, but by his own blood, and obtained for us everlasting redemption.
13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify
14 to the purifying of the flesh, how much more shall the blood of Christ, who by his everlasting spirit offered himself without spot to God, purify your conscience from dead works, for the worship of the living God!

15 And for this cause he is the mediator of a new covenant, that, death having taken place for redemption from

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Ver. 8, 12. — *the sanctuary;* i.e. the real or archetypal holy of holies in heaven.

the transgressions under the first covenant, they who have
been called may receive the everlasting inheritance which
16 was promised. For where there is a testament there
must of necessity be implied the death of the testator;
17 for a testament is of force after men are dead, since it is
18 of no force while the testator is living. Hence neither
19 was the first covenant ratified without blood. For when
Moses had spoken every precept according to the Law
to all the people, he took the blood of the calves and
of the goats, with water, and scarlet wool, and hyssop,
and sprinkled both the book itself and all the people,
20 saying, "This is the blood of the covenant which God
21 enjoined in respect to you."* The tabernacle also and
all the vessels of the service he in like manner sprinkled
22 with the blood. And almost all things are according to
the Law purified with blood, and without shedding of
23 blood there is no remission. It was necessary therefore
that the copies of the things in the heavens should be
purified with these; but the heavenly things themselves
24 with sacrifices better than these. For Christ did not
enter into a sanctuary made with hands, which is only
a copy of the true one, but into heaven itself, now to
appear in the presence of God in our behalf.

25 Nor yet to make an offering of himself many times,
as the high-priest entereth into the holy place every year
26 with blood of others; for then must he have suffered
many times since the foundation of the world; but now
once in the end of the world he hath appeared, to put
27 away sin by means of his sacrifice. And as it is appointed
to men once to die, but after this the judgment;
28 so also Christ having been once offered up to bear the

Ver. 16. — *testament;* as the same Greek word denotes *covenant* and *testament*, the original cannot be adequately represented in English.

* Exod. xxiv. 8.

sins of many, will appear the second time, without sin, for
the salvation of those who are waiting for him.

X. For the Law but shadowing forth the good things to
come, and not having the very image of the things, can
never with the same sacrifices which they offer year by
year continually make those who come with them perfect.
2 For in that case would they not have ceased to be offered,
because the worshippers, having been once purified, would
3 have had no more consciousness of sins? But in these
4 sacrifices there is a remembrance of sins every year. For
it is impossible that the blood of bulls and goats should
5 take away sins. Wherefore, when he cometh into the
world, he saith: "Sacrifice and offering thou wouldest
6 not, but a body didst thou prepare for me; in whole
burnt-offerings and sacrifices for sin thou hadst no pleasure.
7 Then said I, Lo, I have come—in the volume of
the book it is written of me—to do thy will, O God."[*]
8 Saying above, "Sacrifices and offerings, and whole burnt-offerings
and sacrifices for sin thou wouldest not, and hadst
no pleasure in them,"—such as are offered in conformity
9 to the Law,—then hath he said, "Lo, I have come to
do thy will." He setteth aside the first, that he may establish
10 the second. And in this will we have been sanctified
through the offering of the body of Jesus Christ
11 once for all. And every priest indeed standeth performing
daily service, and offering again and again the same
12 sacrifices, which can never take away sins; but he, after
he had offered one sacrifice for sins, sat down for ever
13 on the right hand of God, thenceforth waiting until his
14 enemies be made his footstool.[†] For by one offering he
15 hath perfected for ever those who are sanctified. More-
16 over the Holy Spirit also is a witness to us of this. For
after he had said, "This is the covenant that I will make

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[*] Ps. xl. 6–8.

[†] See Ps. cx. 1.

with them after those days," the Lord saith, "I will put my laws into their hearts, and in their minds will I write
17 them, and their sins and iniquities will I remember no
18 more."* But where there is remission of these, there is no longer offering for sin.

19 Having therefore, brethren, boldness for entrance into
20 the sanctuary by the blood of Jesus, a new and living way, which he consecrated for us, through the veil, that
21 is, his flesh, and having a great priest over the house of
22 God, let us draw near with a true heart in full assurance of faith, having had our hearts sprinkled from an evil conscience; and having had our bodies washed with pure
23 water, let us hold fast the profession of our hope with-
24 out wavering, for he is faithful who promised; and let us consider one another, to excite to love and to good
25 works, not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day approaching.
26 For if we sin willingly after we have received the knowledge of the truth, there no longer remaineth a sacrifice for
27 sins; but a certain fearful looking for judgment, and an
28 indignation by fire, which will devour the adversaries. He that hath set at nought the law of Moses dieth without
29 mercy under two or three witnesses; of how much heavier punishment, think ye, will he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?
30 For we know him who said, "Vengeance belongeth to me,

Chap. X. 25. — *the assembling of ourselves together;* otherwise, *our own assembly*, or, *congregation.* In the original "our own" is emphatic, referring to the Christian assemblies for religious worship in distinction from others, as the Jewish synagogues. — A.

* Jer. xxxi. 33, 34.

I will recompense, saith the Lord;"* and again, "The
31 Lord will judge his people."† It is a fearful thing to fall
into the hands of the living God.

32 But call to remembrance the former days, in which, after
ye were enlightened, ye endured a great struggle with suf-
33 ferings; partly, while ye were made a gazing-stock both
by reproaches and afflictions; and partly, while ye became
34 partakers with those that were so used. For ye sympa-
thized with those in bonds, and ye took joyfully the plun-
dering of your goods, knowing that ye have for yourselves
35 a better and an enduring substance. Cast not away there-
fore your confidence, which hath great recompense of re-
36 ward. For ye have need of endurance; that, after ye have
done the will of God, ye may receive what is promised.
37 For yet a very little while, and "he that is to come will
38 come, and will not tarry. Now my righteous man shall
live by faith; but if he draw back, my soul hath no pleas-
39 ure in him."‡ But we are not of those who draw back,
unto perdition; but of those who believe, to the saving of
the soul.

XI. Now faith is assurance of things hoped for, a conviction
2 of things not seen. For by it the elders obtained a good
report.

3 Through faith we perceive that the worlds were framed by the word of God, so that that which is seen hath not been made out of things which appear.

4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he received testimony that he was righteous, God testifying of his gifts; and by it though dead he yet speaketh.

5 By faith Enoch was translated, that he should not see

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[*] Deut. xxxii. 35. [†] Deut. xxxii. 36; Ps. cxxxv. 14.

[‡] Hab. ii. 3, 4.

death; and he was not found, because God translated
him; for before his translation he had the testimony that
6 he pleased God. But without faith it is impossible to
please him; for he that cometh to God must believe that
he is, and that he is a rewarder of those who diligently
seek him.

7 By faith Noah, being warned by God of things not yet
seen, moved with fear, prepared an ark for the saving of
his house; by which he condemned the world, and became
heir of the righteousness which is according to faith.

8 By faith Abraham, when called, obeyed to go forth to
a place which he was afterward to receive for an inheritance,
and went forth, not knowing whither he was going.
9 By faith he sojourned in the land of the promise, as in a
foreign country, dwelling in tents with Isaac and Jacob,
10 the heirs with him of the same promise; for he was looking
for the city which hath foundations, whose maker and
builder is God.

11 Through faith Sarah herself also received power to conceive,
even when she was past age, because she accounted
12 him faithful who had promised. Wherefore there sprang
even from one, and him become as dead, a race like the
stars of heaven in multitude, and like the sand by the seashore
which cannot be numbered.

13 These all died in faith, not having received the promised
blessings, but having seen them from afar, and greeted
them, and having professed that they were strangers and
14 sojourners on the earth. For they who say such things
15 show plainly that they are seeking a country. And if
indeed they had been mindful of that from which they
came out, they would have had opportunity to return;
16 but now they desire a better country, that is, a heavenly.

Chap. XI. 10. — *maker and builder;* a little more strictly, *craftsman and master-builder.*

Wherefore God is not ashamed to be called their God; for he prepared for them a city.

17 By faith Abraham, when tried, offered up Isaac, and he who had received the promises was offering up his only-
18 begotten son, he to whom it was said, "From Isaac shall
19 thine offspring be reckoned;"* accounting that God is able even to raise from the dead; whence also he did figuratively receive him back.

20 By faith Isaac blessed Jacob and Esau even concerning things to come.

21 By faith Jacob, when dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when dying, made mention of the departure of the sons of Israel, and gave directions concerning his bones.

23 By faith Moses, when born, was hidden three months by his parents, because they saw that the child was fair, and they feared not the king's commandment.

24 By faith Moses, when he was come to years, refused to
25 be called son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the
26 pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he
27 looked to the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured,
28 as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of the blood, that he who
29 destroyed the first-born might not touch them. By faith they passed through the Red Sea as through dry land which the Egyptians attempted and were swallowed up.

30 By faith the walls of Jericho fell down, after they had been encompassed for seven days.

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* Gen. xxi. 12.

31 By faith Rahab the harlot did not perish with those who
disobeyed, after having received the spies with peace.

32 And what shall I say more? For the time would fail
me to tell of Gideon, of Barak, and Samson, and Jephthah,
33 of David and Samuel, and the prophets; who through faith
subdued kingdoms, wrought righteousness, obtained prom-
34 ised blessings, stopped the mouths of lions, quenched the
power of fire, escaped the edge of the sword, out of weak-
ness were made strong, became mighty in war, put to flight
35 the armies of the aliens. Women received back their dead
by a resurrection; but others were tortured, not accepting
deliverance, that they might obtain a better resurrection;
36 and others had trial of mockings and scourgings, and also
37 of bonds and imprisonment; they were stoned, they were
sawn asunder, were tempted, were slain with the sword;
they went about in sheep-skins and goat-skins, being des-
38 titute, afflicted, tormented, of whom the world was not
worthy; they wandered in deserts and mountains, and
caves and the clefts of the earth.

39 And these all, having obtained a good report through
40 faith, received not the promised blessing, God having pro-
vided for us some better thing, that they might not be made
perfect without us.

XII. Therefore let us also, being surrounded by so great
a cloud of witnesses, lay aside every weight, and the sin
which doth easily beset us, and let us run with per-
2 severance the race that is set before us; looking to the
author and perfecter of the faith, Jesus, who for the joy
that was set before him endured the cross, despising the
shame, and hath sat down at the right hand of the throne
3 of God. For consider him that endured such contradic-
tion by sinners against him, lest ye faint in your souls, and
become weary.

4 Not yet have ye resisted unto blood, in your contest

5 against sin; and ye have forgotten the exhortation, which
reasoneth with you as with sons: "My son, despise not the
chastening of the Lord, nor faint when reproved by him;
6 for whom the Lord loveth, he chasteneth; and scourgeth
7 every son whom he receiveth."* It is for chastening that
ye endure; God dealeth with you as with sons; for what
8 son is he, whom the father chasteneth not? But if ye are
without chastening, of which all have been made partak-
9 ers, then are ye bastards and not sons. Furthermore, we
were chastened by the fathers of our flesh, and we gave
them reverence; shall we not much rather be in subjec-
10 tion to the Father of spirits, and live? For they indeed
for a few days chastened us, according as it seemed good
to them; but he for our profit, that we might be partak-
11 ers of his holiness. Now all chastening for the present
indeed seemeth to be not joyous, but grievous; but after-
ward it yieldeth the peaceful fruit of righteousness to those
who have been exercised thereby.

12 Wherefore lift up the hands which hang down, and the
13 feeble knees; and make straight paths for your feet, that
the lame may not be turned out of the way, but may
14 rather be healed. Follow peace with all men, and holi-
15 ness, without which no one will see the Lord; looking
diligently, lest any one come short of the grace of God;
lest any root of bitterness springing up trouble you, and
16 the many be thereby defiled; lest there be any fornicator,
or profane person as Esau, who for one meal sold even his
17 birthright. For ye know that when he afterward wished

Chap. XII. 7. *It is for chastening that ye endure;* otherwise, imperatively, *Endure for chastening.* Dr. Noyes had overlooked this reading of Tischendorf, and it is uncertain which construction he would have preferred. The words translated "chasten" and "chastening" are derived from one which signifies "child," and have particular reference to the training and discipline suitable for children. — A.

* Prov. iii. 11, 12.

to inherit the blessing, he was rejected; for he found no place for repentance, though he sought it earnestly with tears.

18 For ye have not come to a mount that can be touched,
and burning with fire, and to blackness, and darkness, and
19 tempest, and the sound of a trumpet, and the voice of words,
which voice they who heard, entreated that no more should
20 be spoken to them; for they could not bear that which
was commanded, "If even a beast touch the mountain, it
21 shall be stoned;"* and, so terrible was the sight, Moses
22 said: "I exceedingly fear and tremble;" but ye have
come to Mount Zion, and to the city of the living God,
23 the heavenly Jerusalem; and to myriads, the general assembly of angels; and to the church of the first-born,
who are enrolled in heaven; and to God the Judge of
24 all, and to the spirits of righteous men made perfect; and
to Jesus the mediator of a new covenant; and to a sprinkling with that blood which speaketh something better than
Abel.

25 See that ye refuse not him who speaketh. For if they
did not escape, who refused him who spoke his will on
earth, much more shall not we, if we turn away from
26 him who speaketh from heaven; whose voice then shook
the earth; but now he hath promised, saying, "Yet once
more will I shake, not the earth only, but also the hea-
27 ven."† And this expression, "Yet once more," signifieth
the removing of those things that are shaken, as of things
that have been made, in order that those things which are

Ver. 17. — *he found no place for repentance;* i e. he could not by repentance get back from his father the blessing of the first-born, which he had forfeited. Less agreeably to usage, *he found no place for a change of mind* in his father Isaac.

Ver. 18. — *can be touched;* i.e. a tangible, or material, in contradistinction from a spiritual mountain.

* Exod. xix. 13. † Haggai ii. 6.

28 not shaken may abide. Wherefore receiving a kingdom
which cannot be shaken, let us have grace, whereby we
may serve God acceptably, with reverence and godly fear.
29 For our God is a consuming fire.*

XIII. Let brotherly love continue. Be not forgetful to en-
2 tertain strangers; for thereby some have entertained angels
unawares.

3 Remember those in bonds, as bound with them; those
in distress, as being yourselves also in the body.

4 Let marriage be honored in all respects, and the bed
be undefiled; but whoremongers and adulterers God will
5 judge. Let your disposition be without covetousness, and
be content with what ye have; for he hath said, "I will
6 never leave thee, nor forsake thee;" † so that we boldly
say, "The Lord is my helper, and I will not fear; what
7 shall man do to me?" ‡ Remember your leaders, who
spoke to you the word of God; and considering well the
end of their manner of life, imitate their faith.

8 Jesus Christ is yesterday and to-day the same, and for
9 ever. Be not carried aside with various and strange
teachings; for it is good that the heart be established
with grace, not with meats, in which those who walked
were not profited.

10 We have an altar, of which they cannot eat who
11 serve the tabernacle. For the bodies of those beasts
whose blood is brought into the sanctuary by the high-
12 priest are burned without the camp. § Wherefore Jesus
also, that he might sanctify the people by his own blood,
13 suffered without the gate. Let us then go forth to him
14 without the camp, bearing his reproach; for here we have

Chap. XIII. 4. — *in all respects*, &c. Or, *among all.*

Ver. 9. — *in which*; i.e. in the observance of rules respecting meats.

* Deut. iv. 24. † See Deut. xxxi. 6, 8; Josh. i 5. ‡ Ps. cxviii. 6.

§ See Lev xvi. 27.

no abiding city, but are seeking that which is to come.
15 Through him therefore let us offer up a sacrifice of praise
to God continually, that is, the fruit of lips giving thanks
16 to his name. But works of kindness and liberality forget
not; for with such sacrifices God is well pleased.

17 Obey your leaders, and submit yourselves to them; for they keep watch in behalf of your souls, as those who must give an account; that they may do this with joy, and not with grief; for this is not for your advantage.

18 Pray for us; for we are persuaded that we have a good
conscience, desiring in all things to conduct ourselves well;
19 but I the more earnestly entreat you to do this, that I may
be restored to you the sooner.

20 Now may the God of peace, who brought up from the
dead the great Shepherd of the sheep through the blood
21 of an everlasting covenant, even our Lord Jesus, make
you perfect in every good work, to do his will, doing in
you that which is well-pleasing in his sight, through Jesus
Christ; to whom be the glory for ever. Amen.

22 But I beseech you, brethren, bear with the word of my exhortation; for I have written to you in few words.

23 Know that the brother Timothy hath been set at liberty, with whom, if he come shortly, I will see you.

24 Salute all your leaders, and all the saints. Those from
25 Italy salute you. Grace be with you all. Amen.

THE GENERAL EPISTLES.

THE EPISTLE OF JAMES.

I. JAMES, a servant of God and of the Lord Jesus Christ,
to the twelve tribes which are scattered abroad, greeting.
2 Count it all joy, my brethren, when ye fall into various
3 temptations; knowing that the trying of your faith worketh
4 endurance. But let endurance have a perfect work,
that ye may be perfect and entire, wanting in nothing.
5 But if any one of you is wanting in wisdom, let him
ask of God, who giveth to all liberally, and upbraideth
6 not; and it will be given him. But let him ask in faith,
nothing doubting; for he that doubteth is like a wave
7 of the sea driven by the wind and tossed. For let not
that man think that he shall receive anything from the
8 Lord, a double-minded man as he is, unstable in all his
ways.
9 Let the brother of low degree glory in that he is
10 exalted; but the rich, in that he is made low; because
11 as the flower of the grass he will pass away. For the
sun rose with its burning heat, and withered the grass,
and its flower fell off, and the beauty of its appearance

Chap. I. 3. — *endurance.* Comp. Matt. xxiv. 13.

perished; so also will the rich man fade away in his ways.
12 Blessed is the man that endureth temptation; for when
he is approved, he will receive the crown of life, which He
promised to them that love him.

13 Let no one when he is tempted, say, I am tempted by
God; for God cannot be tempted with evil, and he
14 tempteth no one. But each one is tempted when by his
15 own lust he is led away and enticed; then lust, having
conceived, bringeth forth sin, and sin, when completed,
bringeth forth death.

16 17 Do not err, my beloved brethren. Every good gift and
every perfect gift is from above, coming down from the
Father of the lights, with whom is no change, nor shadow
18 from turning. Of his own will he begot us with the word
of truth, that we should be a kind of first-fruits of his
creatures.

19 Wherefore, my beloved brethren, let every man be
20 swift to hear, slow to speak, slow to wrath. For the
wrath of man worketh not the righteousness of God.
21 Wherefore put off all filthiness, and excess of wickedness,
and receive with meekness the implanted word, which
is able to save your souls.

22 But be doers of the word, and not hearers only, de-
23 ceiving yourselves. For if any one is a hearer of the
word, and not a doer, he is like a man beholding his
24 natural face in a glass; for he beholds himself, and goes
away, and immediately forgets what manner of man he
25 was. But he who looks into the perfect law of liberty,
and remains there, being not a forgetful hearer, but a
doer of the work, this man will be blessed in his deed.
26 If any one thinks that he is religious, and bridles not
his tongue, but deceives his own heart, this man's religion

Ver. 25. — *remains there;* i.e. looking into it, instead of going away like the other.

27 is vain. Pure religion and undefiled before God, the
Father, is this, to visit the fatherless and widows in their
affliction, and to keep one's self unspotted from the world.

II. My brethren, hold not the faith of our Lord of glory,
2 Jesus Christ, with respect of persons. For if there come
into your assembly a man with a gold ring, in splendid
apparel, and there come in also a poor man in vile raiment,
3 and ye have respect to him that weareth the splendid
apparel, and say, Sit thou here in a good place, and say
to the poor man, Stand thou there, or, Sit under my foot-
4 stool, have ye not been partial among yourselves, and
5 become judges with evil thoughts? Hearken, my beloved
brethren. Did not God choose the poor as to the world to
be rich in faith, and heirs of the kingdom which he prom-
6 ised to them that love him? but ye have despised the poor
man. Do not the rich oppress you, and do not they drag
7 you before the judgment-seats? Do not they blaspheme
8 the worthy name by which ye are called? If indeed ye
fulfil the royal law, according to the scripture, "Thou
9 shalt love thy neighbor as thyself,"* ye do well. But if
ye have respect to persons, ye commit sin, and are con-
10 victed by the law as transgressors. For whoever hath
kept the whole law, and yet hath offended in one point,
11 hath become guilty of all. For he who said, "Do not
commit adultery," said also, "Do not kill."† Now if thou
commit no adultery, yet if thou kill, thou hast become
12 a transgressor of the law. So speak, and so do, as they
13 that shall be judged by the law of liberty. For the judg-
ment shall be without mercy to him that showed no mercy.
Mercy glorieth against judgment.

14 What doth it profit, my brethren, if any one say that
he hath faith, and have not works? Can his faith save

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* Lev. xix. 18. † Exod. xx. 13, 14.

15 him? If a brother or sister be naked, and destitute of
16 daily food, and one of you say to them, Depart in peace,
be warmed and be filled, notwithstanding ye give them
not the things needful for the body, what doth it profit?
17 18 So also faith, if it hath not works, is dead in itself. But
some one will say, Thou hast faith, and I have works;
show me thy faith without works, and I will show thee
19 my faith by my works. Thou believest that God is one;
20 thou doest well; the demons also believe, and tremble. But
wilt thou know, O vain man, that faith without works is
idle?

21 Was not Abraham our father accepted as righteous
through works, when he offered Isaac his son upon the
22 altar? Thou seest that faith wrought with his works,
23 and by works was faith made perfect. And the scripture
was fulfilled, which saith, "Abraham believed God, and
it was reckoned to him for righteousness;"* and he was
24 called the friend of God. Ye see that by works a man
25 is accounted as righteous, and not by faith only. And
in like manner was not also Rahab the harlot accounted
as righteous through works, when she received the mes-
26 sengers, and sent them out another way? For as the
body without the spirit is dead, so also faith without works
is dead.

III. My brethren, be not many teachers, knowing that we
2 shall receive the greater condemnation. For in many
things we all offend. If any one offend not in speech,
the same is a perfect man, able to bridle the whole body
3 also. For when we put the bits into the horses' mouths,
that they may obey us, we turn about also their whole
4 body. Behold also the ships, which, though they are so
great, and driven by fierce winds, are yet turned about with

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* Gen. xv. 6.

a very small rudder, whithersoever the steersman chooseth.
5 So also the tongue is a little member, and boasteth great
things. Behold, how great a forest a little fire kindleth!
6 And the tongue is a fire, a world of iniquity! The tongue
among our members is that which defileth the whole body,
and setteth on fire the wheel of life, and is itself set on
7 fire by hell. For every kind of beasts and of birds, of
creeping things and things in the sea, is tamed and hath
8 been tamed by mankind; but the tongue can no man
9 tame; it is a restless evil, full of deadly poison. There-
with bless we the Lord and Father, and therewith curse
we men, who have been made after the likeness of God;
10 out of the same mouth proceedeth blessing and cursing.
11 My brethren, these things ought not so to be. Doth a
fountain from the same opening send forth sweet water
12 and bitter? Can a fig-tree, my brethren, bear olives, or
a vine, figs? Neither can salt water yield fresh.

13 Who is wise and endued with knowledge among you?
let him show out of a good course of conduct his works in
14 meekness of wisdom. But if ye have bitter rivalry and
strife in your hearts, do not glory and lie against the
15 truth. This wisdom is not that which descendeth from
16 above, but earthly, sensual, devilish. For where there
is rivalry and strife, there is confusion and every evil
17 work. But the wisdom from above is first pure, then
peaceable, gentle, easy to be entreated, full of mercy and
18 good fruits, without partiality, without hypocrisy. And
the fruit of righteousness is sown in peace by those who
make peace.

IV. Whence are wars and whence are fightings among
you? Are they not hence, from your lusts that war in
2 your members? Ye lust, and have not; ye kill, and
earnestly covet, and cannot obtain; ye fight and war.
3 Ye have not, because ye ask not; ye ask, and receive

not, because ye ask amiss, that ye may consume it upon
your lusts.
4 Ye adulteresses, know ye not that the friendship of the
world is enmity with God? Whoever therefore chooseth
to be a friend of the world, becometh an enemy of God.
5 Do ye think that the scripture saith in vain, "Zealously
doth the Spirit, which made its abode in us, long for us"?[*]
6 but he giveth more grace. Wherefore he saith, "God
resisteth the proud, but giveth grace to the humble."[†]
7 Submit yourselves therefore to God; resist the Devil,
8 and he will flee from you. Draw nigh to God, and he
will draw nigh to you. Cleanse your hands, ye sinners,
9 and purify your hearts, ye double-minded. Be afflicted,
and mourn, and weep; let your laughter be turned into
10 mourning, and your joy into heaviness. Humble yourselves
in the sight of the Lord, and he will exalt you.
11 Speak not against one another, brethren; he that speaketh
against his brother, or judgeth his brother, speaketh
against the law, and judgeth the law; but if thou judge
12 the law, thou art not a doer of the law, but a judge. One
is the Lawgiver and Judge, he who is able to save, and
to destroy; but who art thou, that judgest thy neighbor?
13 Come now, ye that say, To-day and to-morrow we will
go into such a city, and spend a year there and traffic,
14 and get gain, (whereas ye know not what will be on the
morrow; for what is your life? Ye are even a vapor,
that appeareth for a little time, and then vanisheth away;)
15 instead of saying, If the Lord will, we shall both live and
16 do this or that; but now ye glory in your boastings. All

Chap. IV. 5. Otherwise, *the* [human] *spirit which made its abode in us lusteth to envy*, &c.; or, according to other manuscripts, *which He caused to dwell in us*, &c.

[*] We find no passage in the Old Testament having much resemblance to these words. Some have referred them to Gen. vi. 5, or viii. 21.

[†] Prov. iii. 34.

17 such glorying is evil. Therefore to him that knoweth
how to do good, and doeth it not, to him it is sin.

V. Come now, ye rich men, weep and wail for your miser-
2 ies that are coming upon you. Your riches are corrupted,
3 and your garments are become moth-eaten; your gold and
silver is rusted, and the rust of them will be a witness
against you, and will eat your flesh as fire; ye have
4 heaped up treasure in the last days! Behold, the hire
of the laborers who reaped your fields, which is fraudu-
lently kept back by you, crieth out; and the cries of those
who reaped have entered into the ears of the Lord of
5 Hosts. Ye have lived in luxury on the earth, and have
been given to pleasure; ye have pampered your hearts in
6 a day of slaughter. Ye have condemned, ye have killed
the just man; he doth not resist you.

7 Be patient therefore, brethren, until the coming of the
Lord. Behold, the husbandman waiteth for the precious
fruit of the earth, and is patient about it, until it hath re-
8 ceived the early and latter rain. Be ye also patient, estab-
lish your hearts, for the coming of the Lord draweth nigh.

9 Murmur not against each other, brethren, that ye be
not judged. Behold, the Judge standeth before the door.
10 Take, brethren, the prophets, who spoke in the name of
the Lord, for an example of affliction, and of patience.
11 Behold, we count those happy who have endured. Ye
have heard of the patience of Job; behold also the end
of the Lord, that he is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not; neither
by heaven, nor by the earth, nor by any other oath; but
let your yea be yea, and your nay, nay; that ye fall not
under condemnation.

Chap. V. 11. — *the end of the Lord;* i.e. the end which the Lord put to his afflictions.

13 Is any among you afflicted? let him pray. Is any cheer-
14 ful? let him sing praise. Is any sick among you? let him
call to him the elders of the church, and let them pray
over him, anointing him with oil in the name of the Lord.
15 And the prayer of faith will save the sick, and the Lord
will raise him up; even if he have committed sins, it
shall be forgiven him.

16 Confess your trespasses to one another, and pray for one
another, that ye may be healed. The earnest prayer of
17 a righteous man availeth much. Elijah was a man of like
nature with us, and he prayed earnestly that it might not
rain; and it rained not on the earth for three years and
18 six months; and again he prayed, and the heaven gave
rain, and the earth brought forth her fruit.

19 Brethren, if any one among you be led astray from the
20 truth, and one convert him, let him know that he who
converteth a sinner from the error of his way will save
a soul from death, and will cover a multitude of sins.

THE FIRST OF PETER.

I. Peter, an apostle of Jesus Christ, to the strangers
scattered through Pontus, Galatia, Cappadocia, Asia, and
2 Bithynia, chosen according to the foreknowledge of God
the Father, in sanctification of the Spirit, unto obedience
and sprinkling of the blood of Jesus Christ: Grace and
peace be multiplied to you.

3 Blessed be God, the Father of our Lord Jesus Christ,
who, according to his abundant mercy, begot us again
into a living hope through the resurrection of Jesus
4 Christ from the dead, to an inheritance imperishable, and
5 undefiled, and unfading, reserved in heaven for you, who
are guarded by the power of God through faith unto a
6 salvation ready to be revealed in the last time; wherein
ye greatly rejoice, though now for a short time, if need be,
7 made sorrowful by manifold trials, that the proof of your
faith, much more precious than gold which perisheth, but
is tried with fire, may be found unto praise and glory and
8 honor at the manifestation of Jesus Christ; whom, having
not seen, ye love; in whom, though now ye see him not,
yet believing, ye rejoice with joy unspeakable and full
9 of glory, receiving the end of your faith, the salvation
of your souls.

10 Concerning which salvation the prophets sought earnestly
and searched earnestly, who prophesied of the grace
11 that was to come to you; searching what or what manner

of time the Spirit of Christ which was in them signified,
when it testified beforehand the sufferings to come upon
12 Christ, and the glories that were to follow; to whom it
was revealed, that not to themselves, but to you, they were
ministering the things, which have now been announced
to you by them that have brought the glad tidings to you
by the Holy Spirit sent down from heaven; which things
angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober,
and hope undoubtingly for the grace that is to be brought
14 to you at the manifestation of Jesus Christ; as children
of obedience, not conforming yourselves to the former
15 lusts in your ignorance; but as he who called you is
16 holy, be ye also holy in all your conduct; because it
is written, "Ye shall be holy, for I am holy."*

17 And if ye call him Father who without respect of
persons judgeth according to each one's work, pass the
18 time of your sojourning here in fear; knowing that not
with perishable things, silver or gold, were ye redeemed
from your vain manner of life received by tradition
19 from your fathers, but with the precious blood of Christ,
20 as of a lamb without blemish and without spot; who
was foreknown indeed before the foundation of the world,
21 but manifested in these last times for you, who through
him have faith in God, who raised him from the dead
and gave him glory, so that your faith and hope are
in God.

22 Seeing ye have purified your souls in obeying the truth
unto unfeigned brotherly love, love one another from the
23 heart, fervently; being born again, not of perishable seed,
but of imperishable, through the word of God, which liv-
24 eth and abideth. Because, "All flesh is as grass, and
all its glory as the flower of grass; the grass withered,

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* Lev. xi. 44.

25 and its flower fell off; but the word of the Lord abideth
for ever;"* and this is the word which was preached to
you.

II. Laying aside therefore all malice, and all guile, and
2 hypocrisies, and envies, and all slander, as new-born
babes, desire the spiritual, pure milk, that ye may grow
3 thereby to salvation; if indeed ye have tasted that the
Lord is gracious.

4 To whom coming, a living stone, rejected indeed by men,
5 but in the sight of God chosen, honored, be ye yourselves
also, as living stones, built up, a spiritual house, a
holy priesthood, to offer up spiritual sacrifices, acceptable
6 to God through Jesus Christ. Because it is contained
in the Scripture: "Behold, I lay in Zion a chief corner-stone,
chosen, honored; and he that believeth in him shall
not be put to shame."†

7 To you therefore who believe, is the honor; but to
the disobedient, "the stone which the builders rejected,
8 the same hath become the corner-stone," and "a stone of
stumbling, and a rock to strike against;"‡ even to those
who stumble, being disobedient to the word; to which they
were also appointed.

9 But ye are a chosen generation, a royal priesthood, a
holy nation, a people for a possession, that ye may show
forth the praises of him who called you out of darkness
10 into his wonderful light; who once were not a people,
but are now the people of God; who had not obtained
mercy, but now have obtained mercy.

11 Beloved, I exhort you, as sojourners and strangers,
to abstain from fleshly lusts, which war against the soul;
12 having your manner of life among the gentiles honorable;
that, whereas they speak against you as evil-doers, they

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* Isa. xl. 6–8. † Isa. xxviii. 16. ‡ See Ps. cxviii. 22; Is. viii. 14

may by your good works, which they behold, glorify God
in the day of visitation.
13 Submit yourselves therefore to every human institution
14 for the Lord's sake; whether to the king, as supreme; or
to governors, as being sent by him for the punishment
15 of evil-doers, and the praise of those who do well. For
so is the will of God, that with well-doing ye may put
16 to silence the ignorance of foolish men; as free, and not
using your freedom for a cloak of wickedness, but as
17 servants of God. Honor all men; love the brotherhood;
fear God; honor the king.

18 Servants, be subject to your masters with all fear, not
only to the good and considerate, but also to the perverse.
19 For this is acceptable, if any one on account of a sense
of duty to God endureth hardships, suffering wrongfully.
20 For what glory is it, if, when ye are beaten for your faults,
ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently [it is glory]; for this is
21 acceptable with God. For to this ye were called; because even Christ suffered for us, leaving you an example,
22 that ye should follow his steps; who committed no sin,
23 neither was guile found in his mouth;* who, when he was
reviled, reviled not again; when he suffered did not
threaten, but committed himself to him that judgeth
24 righteously; who himself bore our sins in his own body
on the cross, that we, having died to our sins, should live
25 to righteousness; by whose stripes ye were healed.† For
ye were going astray like sheep; but ye have now returned to the Shepherd and Bishop of your souls.

III. In like manner, ye wives, be in subjection to your
own husbands, that even if any obey not the word, they
may without the word be won by the behavior of the

Chap. II. 24. -- *the cross;* more literally, *the wooden beam.* See note on Acts v. 30.

* See Isa. liii. 9.

† See Isa. liii. 5.

2 wives, when they behold your chaste behavior coupled
3 with fear. Whose adorning, let it not be the outward
adorning of braiding the hair, and of wearing golden orna-
4 ments, or of putting on apparel; but the hidden man of
the heart, in that which is imperishable, even the orna-
ment of a meek and quiet spirit, which is in the sight
5 of God of great price. For in this manner in the old
time the holy women also, who hoped in God, adorned
themselves, being in subjection to their own husbands;
6 as Sarah obeyed Abraham, calling him lord; whose daugh-
ters ye have become, if ye do well, and fear no alarm.

7 Dwell likewise, O husband, with thy wife according to knowledge, as with the weaker vessel, giving her honor as being heir with thee of the grace of life, that your prayers be not hindered.

8 Finally, be all of one mind, have fellow feeling, love
9 as brethren, be compassionate, be humble; not rendering
evil for evil, or railing for railing; but, on the contrary,
blessing the evil-doer; because for this end ye were called,
10 that ye might inherit blessing. "For he that would love
life, and see good days, let him refrain his tongue from
11 evil, and his lips from speaking guile; let him turn away
from evil, and do good; let him seek peace, and pursue
12 it. For the eyes of the Lord are upon the righteous, and
his ears are toward their supplication; but the face of the
13 Lord is against those who do evil."* And who is he that
shall harm you, if ye are followers of that which is good?
14 But if ye even suffer for righteousness' sake, happy are ye.
15 And be not afraid at their terrors, nor alarmed; but sanc-
tify Christ as Lord in your hearts.†

And be ready always to give an answer to every one that asketh you a reason of the hope that is in you, but

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* Ps. xxxiv. 12–16.

† See Isa. viii. 12, 13.

16 with meekness and fear; having a good conscience, that,
wherein ye are evil spoken of, they may be ashamed that
17 falsely accuse your good conduct in Christ. For it is better,
if it be the will of God, that ye suffer for well-doing,
18 than for evil-doing. For Christ also suffered once for
sins, the righteous one for the unrighteous, that he might
bring you to God, being put to death in the flesh, but made
19 alive in the spirit; in which also he went and preached to
20 the spirits in prison, who were disobedient in times past,
when the long-suffering of God waited in the days of Noah,
while the ark was preparing, wherein a few, that is, eight
21 souls, were saved by water; which in its antitype, baptism,
is now saving you, — not the putting away of the filth of
the flesh, but the earnest seeking for a good conscience
22 toward God, — by the resurrection of Jesus Christ; who
is on the right hand of God, having gone into heaven,
angels and authorities and powers being made subject
to him.

IV. Christ then having suffered in the flesh, do ye also
arm yourselves with the same mind; for he that hath
2 suffered in the flesh hath ceased from sin; that ye may
no longer live the remaining time in the flesh after the
3 lusts of men, but after the will of God. For sufficient
is the time past to have wrought the will of the gentiles,
when ye walked in lasciviousness, lusts, excess of wine,
4 revellings, carousings, and abominable idolatries; at which
they are astonished that ye run not with them to the
5 same excess of riot, speaking evil of you; who shall give
account to him that is ready to judge the living and the
6 dead. For to this end was the gospel preached also to

Chap. III. 21. — *earnest seeking for*, &c. Possibly, *engagement of*, &c. But this latter meaning is now found only in the later, or Byzantine, Greek.

Chap. IV. 4. — *at which*, &c.; namely, that you have ceased from such practices.

the dead, that they might indeed be judged according
to men in the flesh, but might live according to God in
the spirit.

But the end of all things is at hand; be ye therefore
8 sober, and watch unto prayer. And above all things
have fervent love among yourselves; for love covereth
9 a multitude of sins. Be hospitable to one another with-
10 out grudging. According as each one hath received a
gift, minister the same to one another, as good stewards
11 of the manifold grace of God. If any one speak, let him
speak as uttering the oracles of God; if any minister, let
him do it as from the ability which God giveth; that
in all things God may be glorified through Jesus Christ,
to whom be the glory and the dominion for ever and ever.
Amen.

12 Beloved, be not surprised at the fiery trial which is
taking place among you to prove you, as though a strange
13 thing were befalling you; but, in so far as ye share in
Christ's sufferings, rejoice; that also at the manifesta-
14 tion of his glory ye may rejoice with exceeding joy. If
ye are reproached for the name of Christ, happy are ye;
15 for the Spirit of glory and of God resteth upon you. For
let none of you suffer as a murderer, or a thief, or an evil-
16 doer, or as a busybody in other men's matters; but if as
a Christian, let him not be ashamed, but let him glorify
17 God in this name. For the time is come for judgment to
begin at the house of God; but if it first begin with us,
what will be the end of those who obey not the gospel
18 of God? and "if the righteous scarcely is saved, where
19 shall the ungodly and the sinner appear?"* Wherefore
let those who suffer according to the will of God commit
the keeping of their souls to him in well-doing, as to a
faithful Creator.

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* Prov. xi. 31.

V. The elders among you I exhort, who am a fellow-elder,
and a witness of the sufferings of Christ, who am also a
2 sharer in the glory that is to be revealed; tend the flock
of God which is among you, overseeing it, not by constraint, but willingly; not for base gain, but with ready
3 mind; not as lording it over your allotted charge, but
4 being examples to the flock; and when the chief Shepherd shall appear, ye will receive the crown of glory that
fadeth not away.

5 In like manner, ye younger men, submit yourselves to
the elder; and all of you be clothed with humility toward
each other; for "God resisteth the proud, but giveth
6 grace to the humble."* Humble yourselves therefore
under the mighty hand of God, that he may exalt you
7 in due time; casting all your care upon him, because he
careth for you.

8 Be sober, be watchful. Your adversary the Devil, as
a roaring lion, walketh about, seeking whom he may
9 devour; whom resist, steadfast in the faith, knowing that
the same sufferings are being accomplished in your brethren in the world.

10 But the God of all grace, who called you to his everlasting glory in Christ Jesus, will, after ye have suffered
a while, himself make you perfect, establish, strengthen,
11 settle you. To him be the dominion for ever. Amen.

12 By Silvanus, the faithful brother as I think, I have written to you in few words, exhorting, and testifying that this
13 is the true grace of God wherein ye stand. The church
in Babylon, chosen with you, saluteth you; and Mark, my
14 son. Salute one another with a kiss of love. Peace to
you all that are in Christ.

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[*] Prov. iii. 34.

THE SECOND OF PETER.

I. Symeon Peter, a servant and apostle of Jesus Christ,
to those who have obtained like precious faith with us
through the righteousness of our God, and the Saviour
2 Jesus Christ: Grace and peace be multiplied to you in
the knowledge of God, and of Jesus our Lord.

3 Seeing that his Divine power hath given to us all things
that pertain to life and godliness, through the knowledge
of him who called us by his own glory and goodness;
4 through which he hath given us exceedingly great and
precious promises, that by these ye may become partakers
of the Divine nature, having escaped from the corrup-
5 tion that is in the world through lust; even for this very
reason, giving all diligence, add to your faith virtue, and
6 to virtue knowledge, and to knowledge self-control, and to
7 self-control endurance, and to endurance godliness, and to
godliness brotherly kindness, and to brotherly kindness
8 love. For if these things are in you and abound, they
make you neither inactive nor unfruitful in gaining the
9 full knowledge of our Lord Jesus Christ. But he that
lacketh these things is blind, and cannot see afar off, and
hath forgotten that he was cleansed from his old sins.
10 Wherefore the rather, brethren, give diligence to make
your calling and election sure; for if ye do these things,
11 ye will never fall. For in this way the entrance will be
richly furnished you into the everlasting kingdom of our
Lord and Saviour Jesus Christ.

12 Wherefore I shall be careful always to remind you of
these things, though ye know them, and are established in
13 the truth that is with you. Yea, I think it right, as long
as I am in this tabernacle, to stir you up by reminding
14 you; knowing that I must soon put off my tabernacle,
15 even as our Lord Jesus Christ declared to me. Moreover, I shall endeavor that at all times ye may be able,
after my departure, to call these things to mind.

16 For we did not follow cunningly devised fables, when
we made known to you the power and coming of our Lord
Jesus Christ, but had been made eye-witnesses of his majesty.
17 For he received from God the Father honor and
glory, when such a voice as this was borne to him from
the excellent glory: "This is my beloved Son, with whom
18 I am well pleased." And this voice we heard borne from
19 heaven when we were with him in the holy mount. And
we have more sure the prophetic word, to which ye do
well in taking heed, as to a lamp shining in a dark place,
until the day dawn, and the day-star arise in your hearts;
20 knowing this first, that no prophecy of the Scripture cometh
21 from private interpretation. For prophecy never came
by the will of man; but moved by the Holy Spirit, men
spoke from God.

II. But there arose false prophets also among the people,
as there will be false teachers among you also, who will
stealthily bring in destructive factions, even denying the
Lord that bought them; bringing upon themselves swift
2 destruction. And many will follow their dissolute ways,
by reason of whom the way of truth will be evil spoken of;
3 and in covetousness will they with feigned words make
merchandise of you; for whom the judgment long ago

Chap. I. 20. —*from private interpretation;* i.e. from the writer's view of things, independent of the inspiration of God.

ordained lingereth not, and their destruction slumbereth
not.

4 For if God spared not angels that sinned, but cast them
down to hell, and delivered them over to chains of dark-
5 ness, to be reserved unto judgment; and spared not the
old world, but saved Noah with seven others, a preacher of
righteousness, when he brought in the flood upon the world
6 of the ungodly; and turning into ashes the cities of Sodom
and Gomorrah, condemned them to overthrow, making
them an example for those who in after time should live
7 ungodly; and delivered righteous Lot, distressed by the
8 lewd conduct of the lawless men; (for that righteous man
dwelling among them, in seeing and hearing tormented his
righteous soul from day to day with their lawless deeds;)
9 the Lord knoweth how to deliver the godly out of temp-
tation, and to reserve the unrighteous under punishment
10 to the day of judgment; but chiefly those who walk after
the flesh in the lust of uncleanness, and despise dominion.
Presumptuous, self-willed, they are not afraid to rail at
11 dignities; whereas angels, who are greater in strength
and power, bring not against them a railing accusation;
12 but these, as brute beasts, by nature born to be taken
and destroyed, railing at things which they understand
13 not, shall even perish in their own corruption, receiv-
ing the wages of unrighteousness. Counting it pleasure
to riot in the day-time, spots and blemishes, revelling in
14 their deceits while they feast with you, having eyes full
of an adulteress, and that cannot cease from sin, alluring
unstable souls, having a heart exercised in covetousness,
15 children of a curse, they have forsaken the right way, and

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Chap. II. 4. — *chains of darkness.* In some manuscripts, *pits of darkness.*

Ver. 13. — *in their deceits;* i.e. in the fruits of their deceit or fraud. There is, however, another Greek reading, meaning *love-feasts*, which, though it has much less support from manuscripts, carries considerable probability on the face of it.

have gone astray, following the way of Balaam the son of
16 Bosor, who loved the wages of unrighteousness, but was
rebuked for his iniquity; the dumb ass, speaking with
man's voice, restrained the madness of the prophet.

17 These are wells without water, and mists driven by a
tempest; for whom the blackness of darkness is reserved.
18 For speaking great swelling words of vanity, they allure
in the lusts of the flesh, by dissolute ways, such as were
in some measure escaping from those who live in error;
19 promising them liberty, while they themselves are slaves
of corruption; for by what a man is overcome, by the
20 same is he also brought into bondage. For if after they
have escaped the pollutions of the world through the
knowledge of the Lord and Saviour Jesus Christ, they
are again entangled therein and overcome, the last state
21 is worse with them than the first. For it would have
been better for them not to have known the way of righteousness,
than, after having known it, to turn from the
22 holy commandment delivered to them. It hath happened
to them according to the true proverb, The dog returned
to his own vomit; and, The sow that was washed, to her
wallowing in the mire.

III. This second letter, beloved, I now write to you, in both
which I stir up your pure minds by putting you in remembrance;
2 that ye may be mindful of the words which were
spoken before by the holy prophets, and of the commandment
3 of the Lord and Saviour by your apostles; knowing
this first, that there will come in the last days open scoffers
4 following their own lusts, and saying, Where is his promised
coming? for, from the time when the fathers fell
asleep, all things continue as then, and as they have continued
from the beginning of the creation.

5 For of this they are willingly ignorant, that of old by
the word of God there were heavens, and an earth formed

6 out of the water and by the water, by means of which
the world that then was, being overflowed with water,
7 perished; but the present heavens and the present earth
are by his word kept in store, reserved for fire against the
day of judgment and the perdition of ungodly men.

8 But forget not, beloved, this one thing, that one day is
with the Lord as a thousand years, and a thousand years
9 as one day. The Lord is not tardy concerning his promise, as some men count tardiness; but is long-suffering
toward you, not willing that any should perish, but that
10 all should come to repentance. But the day of the Lord
will come as a thief; in which the heavens will pass away
with a great noise, and the elements will melt with fervent heat, and the earth and the works that are therein
will be burned up.

11 Seeing that all these things are thus to be dissolved,
what manner of persons ought ye to be in holy conduct
12 and godliness, looking for and hastening the coming of
the day of God, by reason of which the heavens being
on fire will be dissolved, and the elements will melt with
13 fervent heat! But, according to his promise, we look for
new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for these things,
be diligent that ye may be found without spot and blame-
15 less before him in peace, and account the long-suffering of
our Lord salvation; as also our beloved brother Paul, ac-
16 cording to the wisdom given to him, wrote to you, as also
in all his letters, speaking in them of these things; in
which things are some that are hard to be understood,
which they that are unlearned and unstable wrest, as also
the other Scriptures, to their own destruction.

Chap. III. 16. — *in which things are some*, &c. According to some old and valuable manuscripts, *in which* [*letters*] *are some things*, &c.

17 Do ye therefore, beloved, seeing ye know these things
beforehand, beware lest, being led away with the error
18 of the lawless, ye fall from your own steadfastness. But
grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and for
ever.

THE FIRST OF JOHN.

I. That which was from the beginning, that which we
have heard, that which we have seen with our eyes, that
which we looked upon, and our hands handled, concern-
2 ing the word of life, — and the life was manifested, and we
have seen it, and bear witness, and announce to you the
everlasting life, which was with the Father, and was mani-
3 fested to us, — that which we have seen and heard we
announce to you, that ye also may have fellowship with
us; and truly our fellowship is with the Father, and with
4 his Son Jesus Christ. And these things we write to you,
that your joy may be full.

5 And this is the message which we have heard from him,
and announce to you, that God is light, and in him is no
6 darkness at all. If we say that we have fellowship with
him, and walk in the darkness, we lie, and do not the
7 truth; but if we walk in the light, as he is in the light,
we have fellowship one with another, and the blood of
Jesus his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves,
9 and the truth is not in us. If we confess our sins, he is
faithful and righteous to forgive us our sins, and to cleanse
10 us from all unrighteousness. If we say that we have not
sinned, we make him a liar, and his word is not in us.

II. My children, these things I write to you, that ye may
not sin. And if any one have sinned, we have an advocate

2 with the Father, Jesus Christ the righteous. And he is
a propitiation for our sins; and not for ours only, but also
for the whole world.

3 And hereby we know that we know him, if we keep his
4 commandments. He that saith, I know him, and keepeth
not his commandments, is a liar, and the truth is not in
5 him. But whoever keepeth his word, truly in him is the
love of God perfected. Hereby we know that we are in
6 him. He that saith he abideth in him ought himself also
so to walk, even as he walked.

7 Beloved, I write no new commandment to you, but an
old commandment, which ye have had from the beginning.
The old commandment is the word which ye have heard.
8 Again, a new commandment I write to you, which thing
is true in him, and in you; because the darkness is passing
9 away, and the true light now shineth. He that saith
he is in the light, and hateth his brother, is in the darkness
10 until now. He that loveth his brother abideth in
the light, and there is no occasion of stumbling in him;
11 but he that hateth his brother is in the darkness, and walketh
in the darkness, and knoweth not whither he goeth,
because the darkness hath blinded his eyes.

12 I write to you, my children, because your sins have been
13 forgiven you for his name's sake. I write to you, fathers,
because ye know him that was from the beginning. I
write to you, young men, because ye have overcome the
Evil One.

I have written to you, my children, because ye know the
14 Father. I have written to you, fathers, because ye know
him that was from the beginning. I have written to you,
young men, because ye are strong, and the word of God
abideth in you, and ye have overcome the Evil One.

15 Love not the world, nor the things in the world. If
any one loveth the world, the love of the Father is not in
16 him; because all that is in the world, the lust of the flesh,

and the lust of the eyes, and the pride of life, is not of the
17 Father, but is of the world. And the world is passing
away, and the lust thereof; but he that doeth the will of
God abideth for ever.

18 My children, the last time is come; and as ye have
heard that Antichrist is coming, even now there are many
antichrists; whereby we know that the last time is come.
19 They went out from us, but they were not of us; for if
they had been of us, they would have remained with us
but they went out, that they might be made manifest that
they are not all of us.

20 And ye have an anointing from the Holy One, and know
21 all things. I have not written to you because ye know not
the truth, but because ye know it, and that no lie is of the
22 truth. Who is the liar, but he that denieth that Jesus is
the Christ? This is the antichrist, who denieth the Father
23 and the Son. Whoever denieth the Son, the same hath
not the Father; he that acknowledgeth the Son hath
24 also the Father. As for you, let that which ye have
heard from the beginning abide in you. If that which ye
have heard from the beginning shall abide in you, ye also
25 will abide in the Son, and in the Father. And this is the
promise which he himself promised us, even the life ever-
26 lasting. These things I have written to you concerning
27 those who seduce you. And the anointing which ye yourselves
received from him abideth in you, and ye have no
need that any one teach you; but as his anointing teacheth
you concerning all things, and is truth, and is not a lie,
even as it hath taught you, ye shall abide in him.

28 And now, my children, abide in him; that when he shall
appear, we may have confidence, and not be ashamed before
him at his coming.

29 If ye know that he is righteous, ye know that every one
also that doeth righteousness hath been born of him.

III. Behold what manner of love the Father hath bestowed

upon us, that we should be called children of God! For
this cause the world knoweth us not, because it knew him
2 not. Beloved, now are we children of God, and it hath
not yet been manifested what we shall be. We know
that, when it shall be manifested, we shall be like him;
3 because we shall see him as he is. And every one that
hath this hope in Him purifieth himself, even as He is
4 pure. Whoever committeth sin transgresseth thereby the
5 law; for sin is a transgression of the law. And ye know
that he was manifested to take away sins; and in him
6 is no sin. Whoever abideth in him sinneth not; whoever sinneth hath not seen him, nor known him.

7 My children, let no one deceive you; he that doeth right-
8 eousness is righteous, even as he is righteous. He that
committeth sin is of the Devil; for the Devil sinneth
from the beginning. For this purpose the Son of God
was manifested, that he might destroy the works of the
9 Devil. Whoever hath been born of God doth not commit sin, because his seed abideth in him; and he cannot
10 sin, because he hath been born of God. In this are manifest the children of God and the children of the Devil.
Whoever doeth not righteousness is not of God, and he
11 that loveth not his brother. For this is the message that
ye have heard from the beginning, that we should love
12 one another; not as Cain was of the Evil One, and slew
his brother. And wherefore did he slay him? Because
his own works were evil, and his brother's righteous.

13 14 Wonder not, brethren, if the world hateth you. We
know that we have passed out of death into life, because
we love the brethren; he that loveth not abideth in death.
15 Whoever hateth his brother is a murderer; and ye know

Chap. III. 12. — *not as Cain*, &c. By this inexact comparison the writer probably meant to convey the thought that we should not be of the Evil One, like Cain, who slew his brother.

that no murderer hath everlasting life abiding in him.
16 Herein we know love, in that he laid down his life for
us; and we ought to lay down our lives for the breth-
17 ren. But whoever hath this world's goods, and seeth his
brother having need, and shutteth up his compassion from
him, how dwelleth the love of God in him?

18 My children, let us not love in word, nor in tongue, but
19 in deed and in truth. And hereby we know that we are
20 of the truth, and shall assure our hearts before him; be-
cause if our heart condemn us, God is greater than our
21 heart, and knoweth all things. Beloved, if our heart con-
22 demn us not, we have confidence toward God; and what-
ever we ask, we receive of him, because we keep his
commandments, and do the things that are pleasing in
23 his sight. And this is his commandment, that we should
believe in the name of his Son Jesus Christ, and should
24 love one another, as he gave commandment. And he that
keepeth his commandments abideth in him, and he in him;
and hereby we know that he abideth in us, by the Spirit,
which he gave us.

IV. Beloved, believe not every spirit, but try the spirits,
whether they are of God; because many false prophets
2 have gone forth into the world. Hereby ye know the
Spirit of God: Every spirit that acknowledgeth that Jesus
3 Christ hath come in the flesh, is of God. And every
spirit that doth not acknowledge Jesus, is not of God;
and this is that spirit of Antichrist, of which ye have
heard that it is to come, and even now it is already in
the world.

4 Ye are of God, my children, and have overcome them;
because greater is he that is in you, than he that is in the
5 world. They are of the world; therefore they speak
6 of the world, and the world heareth them. We are of
God; he that knoweth God heareth us; he that is not

of God heareth us not. Hereby know we the spirit of
truth, and the spirit of error.

7 Beloved, let us love one another; for love is from God,
and every one that loveth hath been born of God, and
8 knoweth God; he that loveth not hath not known God;
9 for God is love. In this was manifested the love of God
in regard to us, that God hath sent his only begotten Son
10 into the world, that we may live through him. Herein
is love, not that we loved God, but that he loved us, and
sent his Son to be a propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love
12 one another. No one hath ever seen God. If we love
one another, God dwelleth in us, and his love is per-
13 fected in us. Hereby we know that we dwell in him,
and he in us, because he hath given us of his Spirit.
14 And we have seen and bear witness, that the Father hath
15 sent the Son to be the Saviour of the world. Whoever
acknowledgeth that Jesus is the Son of God, God dwell-
16 eth in him, and he in God. And we have known and
believed the love that God hath in regard to us. God is
love; and he that dwelleth in love dwelleth in God, and
God in him.

17 Herein hath love been perfected with us, that we have
confidence in the day of judgment; because as he is,
18 so are we in this world. There is no fear in love, but
perfect love casteth out fear; because fear hath torment;
19 and he that feareth is not made perfect in love. We
20 love, because he first loved us. If any one saith, I love
God, and hateth his brother, he is a liar; for he that
loveth not his brother, whom he hath seen, how can he
21 love God, whom he hath not seen? And this command-
ment we have from him, that he who loveth God love
also his brother.

Chap. IV. 12. — *his love;* otherwise, *the love of him*, or, *love to him.* — A.

V. Whoever believeth that Jesus is the Christ hath been
born of God; and every one that loveth him that begat,
2 loveth also him that hath been begotten of him. By
this we know that we love the children of God, when
3 we love God, and do his commandments. For this is the
love of God, that we keep his commandments; and his
4 commandments are not burdensome, because whatever is
born of God overcometh the world; and this is the vic-
5 tory that hath overcome the world, even our faith. Who
is he that overcometh the world, but he that believeth that
Jesus is the Son of God?

6 This is he who came by water and blood, Jesus Christ;
not in the water only, but in the water and in the blood;
and the Spirit is that which beareth witness, because the
7 Spirit is truth. For there are three that bear witness,
8 the Spirit, and the water, and the blood; and these three
9 agree in one. If we receive the witness of men, the
witness of God is greater; for this is the witness of God,
10 that he hath borne witness concerning his Son. He that
believeth in the Son of God hath the witness within him;
he that believeth not God hath made him a liar, because
he hath not believed in the witness which God hath borne
11 concerning his Son. And this is the witness, that God
12 gave to us everlasting life, and this life is in his Son. He
that hath the Son hath the life; he that hath not the Son
of God hath not the life.

13 These things have I written to you, that ye may know
that ye who believe in the name of the Son of God have
everlasting life.

14 And this is the confidence which we have toward him,
that, if we ask anything according to his will, he hear-
15 eth us; and if we know that he heareth us, whatever we
ask, we know that we have the requests which we have
asked of him.

16 If any one see his brother sin a sin not unto death, he
shall ask, and shall give him life, — to those who sin not
unto death. There is a sin unto death; for that I do not
17 say that he shall pray. All unrighteousness is sin; and
18 there is a sin not unto death. We know that whoever
hath been born of God sinneth not; but he that is born
of God keepeth himself, and the Evil One toucheth him
not.

19 We know that we are of God, and the whole world
20 lieth under the dominion of the Evil One. And we know
that the Son of God hath come, and hath given us understanding,
that we may know the True One; and we are
in the True One, in his Son Jesus Christ. This is the
21 true God, and everlasting life. My children, keep yourselves
from idols.

Chap. V. 20. — *the True One;* i.e. the true God, as distinguished from idols.

THE SECOND OF JOHN.

1 The elder to the elect Cyria, and to her children, whom
I love in truth, and not I only, but also all that know the
2 truth, — for the sake of the truth which abideth in us,
3 and will be with us for ever. Grace, mercy, peace shall
be with you from God the Father, and from Jesus Christ,
the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found some of thy children
walking in truth, as we received commandment from the
5 Father. And now I beseech thee, Cyria, not as writing to
thee a new commandment, but that which we have had from
6 the beginning, that we love one another. And this is love,
that we walk according to his commandments. This is the
commandment, as ye have heard from the beginning, that
7 ye should walk in it. For many deceivers went out into
the world, who do not acknowledge Jesus Christ coming
in the flesh; this is the deceiver and the antichrist.

8 Look to yourselves, that ye lose not the things which
9 ye wrought, but receive a full reward. Whoever goeth
beyond, and abideth not in the teaching of Christ, hath

Ver. 9. *Whoever goeth beyond;* otherwise, *Whoever is in advance;* or, *Whoever would be a leader.* Dr. Noyes had overlooked this reading of Tischendorf, and it is uncertain how he would have interpreted and translated it. The Greek word here used means literally "to go before," or "to go forward." The expression may allude to the boast of the false teachers that they were far in advance of ordinary Christians. — A.

not God. He that abideth in the teaching, he hath both
10 the Son and the Father. If any one cometh to you, and
bringeth not this teaching, receive him not into your house,
11 and do not bid him good speed. For he that biddeth him
good speed taketh part in his evil deeds.

12 Having many things to write to you, I would not write
with paper and ink; but I hope to come to you, and to
speak face to face, that our joy may be full.

13 The children of thy elect sister salute thee.

THE THIRD OF JOHN.

1 The elder to Gaius the beloved, whom I love in truth.
2 Beloved, in all things I pray that thou mayst prosper
3 and be in health, as thy soul prospereth. For I rejoiced
greatly, when brethren came and bore witness to thy truth,
4 as thou walkest in truth. I have no greater joy than this,
to hear that my children walk in the truth.

5 Beloved, thou doest a faithful thing whatever thou doest
6 to the brethren, and that to strangers, who bore witness
of thy love before the church; whom if thou send forward
on their journey in a manner worthy of God, thou
7 wilt do well. For in behalf of the Name they went forth,
8 taking nothing of the gentiles. We therefore ought to
sustain such persons, that we may be fellow-workers for
the truth.

9 I wrote something to the church; but Diotrephes, who
loveth to have the pre-eminence among them, receiveth
10 us not. Wherefore, if I come, I will bring to remembrance
his deeds which he doeth, prating against us with
malicious words; and not content therewith, he himself
doth not receive the brethren, and those that would he
11 forbiddeth, and casteth them out of the church. Beloved,
do not imitate that which is evil, but that which is good.

Ver. 5. — *a faithful thing;* otherwise, *as a believer.* — A.

He that doeth good is of God; he that doeth evil hath not seen God.

12 To Demetrius testimony hath been borne by all, and by the truth itself; yea, we also bear witness, and ye know that our witness is true.

13 I had many things to write to thee, but I do not wish
14 to write to thee with ink and pen; but I hope to see thee immediately, and we shall speak face to face. Peace be to thee. The friends salute thee. Salute the friends by name.

THE EPISTLE OF JUDE.

1 Jude, a servant of Jesus Christ, and brother of James,
to the called, loved in God the Father and kept by Jesus
2 Christ: Mercy and peace and love be multiplied to you.
3 Beloved, while giving all diligence to write to you,
I found it necessary to write to you concerning the common
salvation, exhorting you to contend earnestly for the
4 faith which was once delivered to the saints. For there
have stealthily crept in certain men who were of old
appointed beforehand for this condemnation, ungodly men,
turning the grace of our God into wantonness, and denying
the only Sovereign, and our Lord Jesus Christ.

5 But I wish to remind you as once knowing it all, that
the Lord, having saved the people out of the land of
6 Egypt, afterward destroyed those who believed not; and
the angels which kept not their principality, but left their
own dwelling-place, he hath kept in everlasting chains
under darkness unto the judgment of the great day;
7 even as Sodom and Gomorrah, and the cities about them,
in like manner with them giving themselves over to fornication,
and going away after strange flesh, are set forth
for an example, suffering the vengeance of everlasting
fire.

8 Yet in like manner these dreamers defile the flesh,
9 despise dominion, and rail at dignities. Yet Michael the
archangel, when contending with the Devil he disputed

about the body of Moses, dared not bring against him a
10 railing accusation, but said: The Lord rebuke thee. But
these rail at the things which they know not; but what
things they understand naturally, as brute beasts, in these
11 they corrupt themselves. Woe to them! for they have
gone in the way of Cain, and rushed on in the error
of Balaam for reward, and perished in the gainsaying of
Korah.

12 These are the rocks in your feasts of love, feasting together without fear, feeding only themselves; clouds without water, carried away by winds; trees in late autumn,
13 without fruit, twice dead, plucked up by the roots; raging
waves of the sea, foaming out their own shame; wandering
stars, for whom is reserved the blackness of darkness for
ever.

14 Yea, and against these Enoch, the seventh from Adam,
prophesied, saying, "Behold, the Lord cometh in the midst
15 of his holy myriads, to execute judgment upon all, and to
convict all the ungodly among them of all the deeds of
their ungodliness which they committed, and of all the
hard things which ungodly sinners spoke against him."*
16 These are murmurers, complaining of their lot, walking
according to their own lusts; and their mouth speaketh
great swelling words; admiring men's persons, for the sake
of profit.

17 But do ye, beloved, remember the words which were
before spoken by the apostles of our Lord Jesus Christ;
18 that they told you that at the last time there would be
scoffers, walking according to their own ungodly lusts.
19 These are they that separate themselves, sensual, not
having the Spirit.

Ver. 12. — *rocks;* i.e. against which you are in danger of being shipwrecked. — *in late autumn;* i.e. stripped of leaves and fruit.

* This citation was made from the book of Enoch, a forged writing composed, probably, between one and two centuries before Christ.

20 But do ye, beloved, building up yourselves on your most
21 holy faith, praying in the Holy Spirit, keep yourselves in
the love of God, looking for the mercy of our Lord Jesus
22 Christ unto eternal life. And some rebuke when they con-
23 tend; and others save, snatching them out of the fire; and
on others have compassion with fear, hating even the garment spotted by the flesh.

24 But to him that is able to keep them from falling, and
to present them faultless before the presence of his glory
25 with exceeding joy, to the only God our Saviour, through
Jesus Christ our Lord, is glory, majesty, dominion and
power, before all time, and now, and for ever. Amen.

Ver. 24. — *them.* The oldest and best manuscripts, including the Vatican and the Sinaitic, with the most important versions, read *you*, which Tischendorf will probably adopt in his eighth edition. In his seventh edition he erroneously supposed the reading *them* to be supported by the Vatican manuscript. — A.

THE REVELATION OF JOHN.

I. The Revelation of Jesus Christ, which God gave to him,
to show to his servants what must shortly come to pass;
and he sent and signified it by his angel to his servant
2 John; who bore witness of the word of God, and of the
3 testimony of Jesus Christ, — of whatever he saw. Blessed
is he that readeth, and they that hear the words of the
prophecy, and keep the things written therein; for the
time is at hand.

4 John to the seven churches which are in Asia: Grace
be to you, and peace, from him who is, and who was, and
who is to come; and from the seven spirits which are
5 before his throne; and from Jesus Christ, the faithful witness,
the first-born of the dead, and the ruler of the kings
of the earth. To him that loveth us, and washed us
6 from our sins in his own blood, and made us a kingdom,
priests to God his Father, to him be the glory and the
dominion for ever. Amen.

7 Behold, he cometh with the clouds, and every eye shall
see him, and they who pierced him; and all the tribes of
the earth shall wail because of him. Even so, Amen.

8 I am the Alpha and the Omega, saith the Lord God, he
who is, and who was, and who is to come, the Almighty.

9 I John, your brother, and companion in the affliction and
kingdom and endurance in Jesus, was in the isle that is
called Patmos, on account of the word of God, and the
10 testimony of Jesus. I was in the Spirit on the Lord's

day; and I heard behind me a loud voice, as of a trum-
11 pet, saying: What thou seest, write in a book, and send
it to the seven churches; to Ephesus, and to Smyrna,
and to Pergamus. and to Thyatira, and to Sardes, and to
Philadelphia, and to Laodicea.

12 And I turned to see the voice that was speaking with
me; and having turned, I saw seven golden candlesticks,
13 and in the midst of the candlesticks one like to a son of
man, clothed with a garment reaching down to the feet,
14 and girded at the breasts with a golden girdle. His head
and his hairs were white as white wool, as snow; and his
15 eyes were as a flame of fire; and his feet were like fine
brass, as if burning in a furnace; and his voice was as
16 the sound of many waters. And he had in his right hand
seven stars; and out of his mouth went a sharp two-edged
sword; and his countenance was as the sun shineth in his
17 strength. And when I saw him, I fell at his feet as dead;
and he laid his right hand on me, saying, Fear not; I am
18 the first and the last, and he that liveth; and I was dead,
and behold, I am alive for evermore; and I have the
19 keys of death and the underworld. Write therefore the
things which thou sawest, and the things which are, and
20 the things which shall be after these; the mystery of the
seven stars which thou sawest in my right hand, and
the seven golden candlesticks. The seven stars are the
angels of the seven churches; and the seven candlesticks
are the seven churches.

II. To the angel of the church in Ephesus write: These
things saith he that holdeth the seven stars in his right
hand, who walketh in the midst of the seven golden can-
2 dlesticks: I know thy works, and thy labor, and thy en-
durance, and that thou canst not bear evil men; and thou
didst try those who say they are apostles, and are not, and
3 didst find them liars; and thou hast endurance, and hast

borne on account of my name, and hast not become weary.
4 But I have this against thee, that thou hast left thy first
5 love. Remember therefore whence thou hast fallen, and
repent, and do the first works; or else I will come to
thee, and will remove thy candlestick out of its place, un-
6 less thou repent. But this thou hast, that thou hatest the
deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church in Smyrna write: These
things saith the first and the last, who was dead, and lived
9 again: I know thy affliction and poverty, (but thou art
rich,) and the blasphemy of those who say they are Jews,
10 and are not, but are a synagogue of Satan. Fear not the
things which thou art about to suffer. Behold, now, the
Devil is about to cast some of you into prison, that ye may
be tried; and ye will have tribulation ten days. Be thou
faithful unto death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt by the second death.

12 And to the angel of the church in Pergamus write:
These things saith he that hath the sharp two-edged
13 sword: I know where thou dwellest, where the throne
of Satan is; and thou holdest fast my name, and didst
not deny my faith, even in the days in which Antipas
was my witness, my faithful one, who was slain among
you, where Satan dwelleth.

14 But I have a few things against thee; thou hast there
them that hold the teaching of Balaam, who taught Balak
to put a stumbling-block in the way of the sons of Israel,
and to eat things sacrificed to idols, and to commit forni-
15 cation. So thou also hast men holding the teaching of

16 the Nicolaitans, in like manner. Repent therefore; or
else I will come to thee quickly, and will make war with
them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith
to the churches. To him that overcometh, I will give
of the hidden manna, and will give him a white stone, and
on the stone a new name written, which no one knoweth
but he that receiveth it.

18 And to the angel of the church in Thyatira write: These
things saith the Son of God, who hath his eyes like a flame
19 of fire, and his feet are like fine brass: I know thy works,
and love, and faith, and service, and thy endurance, and
20 that thy last works are more than the first. But I have
this against thee, that thou sufferest thy wife Jezebel, who
calleth herself a prophetess, and she teacheth and seduceth
my servants to commit fornication, and to eat things sacri-
21 ficed to idols. And I gave her time to repent, and she will
22 not repent of her fornication. Behold, I will cast her into a
bed, and those who together with her commit adultery into
23 great distress, unless they repent of her deeds. And her
children I will slay with death; and all the churches shall
know that I am he who searcheth the reins and hearts;
and I will give to every one of you according to your
24 works. But to you I say, the rest who are in Thyatira,
as many as have not this teaching, such as have not
known "the depths" of Satan, as they speak; I put upon
25 you no other burden; but that which ye have, hold fast
till I come.

26 And he that overcometh, and he that keepeth my works
to the end, to him I will give authority over the nations,—
27 and he shall rule them with a rod of iron, as the vessels of
a potter are broken to shivers,—as I also have received
28 of my Father. And I will give him the morning-star.

29 He that hath an ear, let him hear what the Spirit saith
to the churches.

III. And to the angel of the church in Sardes write: These
things saith he who hath the seven spirits of God, and
the seven stars: I know thy works, that thou hast a name
2 that thou livest, and art dead. Be watchful, and strengthen
the remaining things, that were ready to die; for I have
3 not found thy works perfect before my God. Remember
therefore how thou hast received and heard, and keep
those things, and repent. If therefore thou shalt not watch,
I will come as a thief, and thou shalt not know at what
4 hour I will come upon thee. But thou hast a few names
in Sardes which have not defiled their garments; and they
shall walk with me in white, for they are worthy.

5 He that overcometh, the same shall be clothed in white garments; and I will not blot out his name from the book of life, and I will acknowledge his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write:
These things saith he who is holy, he who is true, he who
hath the key of David; he who openeth, and no one shall
8 shut; and shutteth, and no one shall open: I know thy
works; behold, I have set before thee an open door, which
no one can shut; for thou hast little power, and yet hast
9 kept my word, and hast not denied my name. Behold, I
will make those of the synagogue of Satan, who say they
are Jews, and are not, but do lie, — behold, I will make
them to come and bow down before thy feet, and to know
10 that I have loved thee. Because thou hast kept my in-
junction of endurance, I also will keep thee from the hour
of temptation, which is about to come upon the whole
11 world, to try those who dwell upon the earth. I come
quickly; hold fast that which thou hast, that no one may
take thy crown.

12 He that overcometh, I will make him a pillar in the temple of my God, and he shall nevermore go out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write: These
things saith the Amen, the faithful and true witness, the
15 beginning of the creation of God: I know thy works, that
thou art neither cold nor hot; I would thou wert cold or
16 hot. So then, because thou art lukewarm, and neither
hot nor cold, I am about to vomit thee out of my mouth.
17 Because thou sayest, I am rich, and have gotten wealth,
and have need of nothing, and knowest not that thou art
the wretched and the pitiable one, and poor, and blind,
18 and naked, I advise thee to buy of me gold refined by fire,
that thou mayst be rich; and white garments, that thou
mayst be clothed, and that the shame of thy nakedness
may not be made manifest; and eye-salve to anoint thine
19 eyes, that thou mayst see. As many as I love, I rebuke
and chasten. Be zealous therefore, and repent.

20 Behold, I stand at the door, and knock; if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 He that overcometh, I will give to him to sit with me on my throne, even as I also overcame, and sat down with my Father on his throne.

22 He that hath an ear, let him hear what the Spirit saith to the churches.

IV. After this I saw, and lo! an open door in heaven; and the former voice, which I heard as of a trumpet speaking with me, said, Come up hither, and I will show thee what

2 things must take place after these. Immediately I was in
the Spirit; and lo! a throne was set in heaven, and one
3 sat on the throne. And he who sat was in appearance
like a jasper stone and a sardius; and there was a rainbow
4 around the throne like in appearance to an emerald. And
around the throne were twenty-four thrones; and upon
the thrones I saw the twenty-four elders sitting, clothed
in white garments, and on their heads crowns of gold.
5 And out of the throne proceed lightnings, and voices and
thunders; and there were seven lamps of fire burning before
6 the throne, which are the seven spirits of God; and
before the throne there was as it were a sea of glass like
to crystal; and in the middle before the throne, and around
the throne, were four living creatures full of eyes before
7 and behind. And the first living creature was like a lion,
and the second living creature like a calf, and the third
living creature had the face of a man, and the fourth
8 living creature was like a flying eagle. And the four living
creatures, having each of them six wings, around and
within are full of eyes; and they have no rest day and
night, saying, Holy, holy, holy, Lord God Almighty, who
9 was, and who is, and who is to come. And when the living
creatures give glory, and honor, and thanksgiving to
him that sitteth on the throne, who liveth for ever and ever,
10 the twenty-four elders fall down before him that sitteth on
the throne, and worship him that liveth for ever and ever,
11 and cast their crowns before the throne, saying, Worthy
art thou, O Lord, and our God, to receive the glory, and
the honor, and the power; for thou didst create all things,
and on account of thy will they were, and were created.

V. And I saw in the right hand of him that sat on the
throne a book written within and without, sealed fast with
2 seven seals. And I saw a strong angel proclaiming with a
loud voice, Who is worthy to open the book, and to loose

3 its seals? And no one in heaven, nor on the earth, nor
under the earth, was able to open the book, nor to look
4 thereon. And I wept much, because no one was found
5 worthy to open the book, nor to look thereon. And one
of the elders saith to me, Weep not; behold, the Lion that
is of the tribe of Judah, the shoot from David, conquered,
he that openeth the book, and its seven seals.

6 And I saw, between the throne and the four living creatures and the elders, a Lamb standing, as if it had been
slain, having seven horns, and seven eyes, which are the
7 seven spirits of God sent forth into all the earth. And
he came and took the book out of the right hand of him
that sat upon the throne.

8 And when he had taken the book, the four living creatures and the twenty-four elders fell down before the
Lamb, having each one a harp, and golden bowls full
9 of incense, which are the prayers of the saints. And
they sing a new song, saying, Thou art worthy to take
the book, and to open its seals; for thou wast slain, and
hast redeemed to God by thy blood men out of every
10 tribe and tongue and people and nation, and hast made
them a kingdom and priests, and they reign on the earth.

11 And I saw, and I heard the voice of many angels around
the throne and the living creatures and the elders; and the
number of them was ten thousand times ten thousand, and
12 thousands of thousands; saying with a loud voice, Worthy
is the Lamb that was slain to receive the power, and riches,
and wisdom, and strength, and honor, and glory, and blessing.
13 And every creature which is in heaven, and those
which are on the earth and under the earth, and on the
sea, and the things in them, I heard them all saying, To
him that sitteth upon the throne, and to the Lamb, be
the blessing, and the honor, and the glory, and the dominion,
14 for ever and ever. And the four living creatures said,
Amen. And the elders fell down and worshipped.

VI. And I saw when the Lamb opened one of the seven
seals, and I heard, as it were the voice of thunder, one
2 of the four living creatures saying, Come! And I saw,
and lo! a white horse, and he that sat on him, having a
bow; and a crown was given to him, and he went forth
conquering, and to conquer.

3 And when he had opened the second seal, I heard the
4 second living creature saying, Come! And there went
forth another horse, that was red; and to him that sat
thereon it was given to take peace from the earth, and
that men should slay one another; and there was given
to him a great sword.

5 And when he had opened the third seal, I heard the
third living creature saying, Come! And I saw, and lo!
a black horse, and he that sat on him, having a pair of
6 scales in his hand. And I heard a voice in the midst
of the four living creatures, saying, A quart of wheat for
a denāry, and three quarts of barley for a denāry; and,
Hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the
8 fourth living creature saying, Come! And I saw, and
lo! a pale horse, and the name of him that sat on him
was Death; and the underworld was following with him;
and there was given to them power over the fourth part
of the earth, to kill with sword, and with famine, and with
death, and by the wild beasts of the earth.

9 And when he had opened the fifth seal, I saw under
the altar the souls of them that were slain on account
of the word of God, and on account of the testimony
10 which they had borne; and they cried with a loud voice,
saying, How long, O Lord, the holy and true, dost thou

Chap. VI. 6. — *a denāry;* i.e. about fifteen cents, or more than six times the usual price: thus indicating famine.

not judge and avenge our blood on those who dwell on
11 the earth? And a white robe was given to them, and
it was said to them that they should rest yet for a time,
until their fellow-servants also and their brethren, that
were about to be killed as they were, should finish their
course.

12 And I saw when he had opened the sixth seal, and
there was a great earthquake; and the sun became black
as sackcloth of hair, and the whole moon became as blood,
13 and the stars of heaven fell to the earth, as a fig-tree
casteth its untimely figs when shaken by a great wind;
14 and the heaven passed off, as a scroll when it is rolled
up, and every mountain and island were moved out of
15 their places; and the kings of the earth, and the great
men, and the chief captains, and the rich men, and the
strong men, and every bondman and freeman hid themselves
in the caves and in the rocks of the mountains;
16 and they say to the mountains and the rocks, Fall on
us, and hide us from the face of him that sitteth on the
17 throne, and from the wrath of the Lamb; for the great
day of his wrath is come, and who is able to stand?

VII. And after this, I saw four angels standing on the four
corners of the earth, holding the four winds of the earth,
that no wind should blow on the earth, nor on the sea,
nor on any tree.

2 And I saw another angel coming up from the rising of
the sun, having the seal of the living God; and he cried
with a loud voice to the four angels, to whom it was
3 given to hurt the earth and the sea, saying, Hurt not the
earth, nor the sea, nor the trees, till we have sealed the
servants of our God on their foreheads.

4 And I heard the number of the sealed. A hundred and
forty-four thousand were sealed out of all the tribes of
5 the sons of Israel. Out of the tribe of Judah were sealed

twelve thousand; out of the tribe of Reuben, twelve thou-
6 sand; out of the tribe of Gad, twelve thousand; out of
the tribe of Asher, twelve thousand; out of the tribe of
Naphtali, twelve thousand; out of the tribe of Manasseh,
7 twelve thousand; out of the tribe of Simeon, twelve thou-
sand; out of the tribe of Levi, twelve thousand; out of
8 the tribe of Issachar, twelve thousand; out of the tribe
of Zebulun, twelve thousand; out of the tribe of Joseph,
twelve thousand; out of the tribe of Benjamin twelve
thousand were sealed.

9 After these things I saw, and lo! a great multitude,
which no one could number, out of every nation and all
tribes and peoples and tongues, standing before the throne
and before the Lamb, clothed in white robes, and palms
10 in their hands. And they cry with a loud voice, saying,
Salvation to our God who sitteth upon the throne, and
11 to the Lamb. And all the angels were standing around
the throne and the elders and the four living creatures,
and they fell before the throne on their faces, and wor-
12 shipped God, saying, Amen; the blessing, and the glory,
and the wisdom, and the thanksgiving, and the honor, and
the power, and the might, be to our God, for ever and
ever.

13 And one of the elders answered, saying to me, These
who are clothed in the white robes, who are they, and
14 whence came they? And I said to him, My lord, thou
knowest. And he said to me, These are they who come
out of the great tribulation, and they washed their robes
15 and made them white in the blood of the Lamb. There-
fore are they before the throne of God, and serve him
day and night in his temple; and he that sitteth on the
16 throne will make his abode with them. They shall hunger

Chap. VII. 15. — *will make his abode with them.* Otherwise, *will spread his tabernacle* (or *pavilion*) *over them.* — A.

no more, nor thirst any more; neither shall the sun fall
17 upon them, nor any burning heat; for the Lamb who is
in the midst before the throne is a shepherd to them, and
leadeth them to the fountains of the waters of life; and
God will wipe away every tear from their eyes.

VIII. And when he had opened the seventh seal, there
was silence in heaven about half an hour.

2 And I saw the seven angels who stand before God;
3 and there were given to them seven trumpets. And
another angel came, and stood at the altar, having a
golden censer; and there was given to him much incense,
that he should offer it with the prayers of all the saints
4 upon the golden altar which was before the throne. And
the smoke of the incense went up with the prayers of the
saints before God out of the angel's hand.

5 And the angel took the censer, and filled it from the fire of the altar, and cast it upon the earth; and there followed thunders, and lightnings, and voices, and an earthquake.

6 And the seven angels who had the seven trumpets prepared themselves to sound.

7 And the first sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great
mountain burning with fire was cast into the sea; and
9 the third part of the sea became blood; and the third
part of the creatures which were in the sea, and had life,
died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell from heaven
a great star, burning as a torch, and it fell upon the third
11 part of the rivers, and upon the fountains of waters. And

the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.

13 And I saw, and heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to those who dwell on the earth, by reason of the remaining voices of the trumpet of the three angels who are yet to sound!

IX. And the fifth angel sounded, and I saw a star fallen out
of heaven to the earth, and to him was given the key of
2 the pit of the abyss; and he opened the pit of the abyss.
And there went up a smoke out of the pit, as the smoke
of a great furnace, and the sun and the air were dark-
3 ened by reason of the smoke of the pit. And out of the
smoke went forth locusts upon the earth, and to them
was given power, as the scorpions of the earth have
4 power; and it was commanded them that they should
not hurt the grass of the earth, nor any green thing, nor
any tree, but only those men who have not the seal of
5 God upon their foreheads; and it was given to them that
they should not kill them, but that they should be tor-
mented five months; and their torment was as the torment
6 of a scorpion, when it hath struck a man. And in those
days men will seek death, and shall not find it; and will
desire to die, and death will flee from them.

7 And the shapes of the locusts were like horses pre-
pared for battle; and on their heads were as it were
crowns like gold, and their faces were as the faces of
8 men; and they had hair as the hair of women, and their
9 teeth were as the teeth of lions. And they had breast-

plates like breast-plates of iron, and the sound of their
wings was as the sound of chariots of many horses run-
10 ning to battle. And they have tails like scorpions, and
stings; and in their tails is their power to hurt men five
11 months. They have over them a king, the angel of the
abyss, whose name in the Hebrew tongue is Abaddon, but
12 in the Greek he hath for his name Apollyon. The first
woe is past; behold, two woes more are yet to come.

13 And the sixth angel sounded, and I heard a voice out
of the four horns of the golden altar, which is before God,
14 saying to the sixth angel who had the trumpet, Loose the
four angels who are bound at the great river Euphrates.
15 And the four angels were loosed, who were in readiness
for the hour, and day, and month, and year, to slay the
16 third part of men. And the number of the armies of
the horsemen was two hundred thousand thousand; I
17 heard the number of them. And thus I saw the horses
in the vision, and those who sat on them, having breast-
plates of a fiery, and a dark blue, and a brimstone color;
and the heads of the horses were as the heads of lions, and
out of their mouths issued fire, and smoke, and brimstone.
18 By these three plagues was the third part of men killed,
by the fire, and the smoke, and the brimstone, which
19 issued out of their mouths. For the power of the horses
is in their mouth, and in their tails; for their tails are
like to serpents, having heads; and with them they do
20 hurt. And the rest of men, who were not killed by these
plagues, did not repent of the works of their hands, that
they should not worship demons, and idols of gold, and of
silver, and of brass, and of stone, and of wood, which can
21 neither see, nor hear, nor walk; and they did not repent
of their murders, nor of their sorceries, nor of their for-
nication, nor of their thefts.

X. And I saw another strong angel coming down from

heaven, clothed with a cloud, and a rainbow was upon
his head, and his face was like the sun, and his feet as
2 pillars of fire. And he had in his hand a little book open.
And he set his right foot upon the sea, and the left upon
3 the land; and he cried with a loud voice, as a lion roars.
4 And when he had cried, the seven thunders uttered their
voices. And when the seven thunders had spoken, I was
about to write; and I heard a voice from heaven saying,
Seal up the things which the seven thunders spoke, and
5 write them not. And the angel whom I saw standing
upon the sea, and upon the land, lifted up his right hand
6 to heaven, and swore by him who liveth for ever and ever,
who created the heaven, and the things therein, and the
earth and the things therein, and the sea, and the things
7 therein, that there should be no longer delay; but in the
days of the voice of the seventh angel, when he is about
to sound, then should be finished the mystery of God, as
he declared the glad tidings to his servants the prophets.

8 And the voice which I heard out of heaven I heard
again speaking to me, and saying: Go, take the little
book which is open in the hand of the angel who is
9 standing upon the sea, and upon the land. And I went
to the angel, telling him to give me the little book. And
he saith to me, Take it, and eat it up; and it will make
thy stomach bitter, but in thy mouth it will be sweet as
10 honey. And I took the little book out of the angel's
hand, and ate it up; and it was in my mouth sweet as
honey; and when I had eaten it, my stomach became bit-
11 ter. And it was said to me, Thou must again prophesy
concerning many peoples, and nations, and tongues, and
kings.

XI. And there was given me a reed like to a staff, a voice
saying: Rise, and measure the temple of God, and the
2 altar, and them that worship therein; but the court which

is outside the temple, leave out, and measure it not, for
it hath been given to the gentiles; and the holy city will
3 they tread under foot forty-two months. And I will give
power to my two witnesses, and they shall prophesy a
thousand two hundred and sixty days, clothed in sackcloth.

4 These are the two olive-trees, and the two candle-
5 sticks, which stand before the Lord of the earth. And
if any one designs to hurt them, fire goeth out of their
mouth, and devoureth their enemies; and if any one designs to hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the
days of their prophecy; and have power over the waters,
to turn them to blood, and to smite the earth with every
7 plague, as often as they will. And when they shall have
finished their testimony, the beast that cometh up out of
the abyss will make war against them, and will overcome
8 them, and kill them. And their dead bodies shall lie in
the street of the great city, which spiritually is called
Sodom and Egypt, where their Lord also was crucified.
9 And some from among the peoples, and tribes, and tongues,
and nations, will look upon their dead bodies three days
and a half, and will not suffer their dead bodies to be
10 put into a tomb. And they that dwell upon the earth
will rejoice over them, and make merry, and will send
gifts to one another, because these two prophets tormented
11 those who dwelt on the earth. And after three days and
a half the spirit of life from God entered into them,
and they stood upon their feet; and great fear fell upon
12 those who saw them. And they heard a loud voice from
heaven, saying to them, Come up hither; and they went
up into heaven in a cloud; and their enemies beheld
them.

13 And in that hour there was a great earthquake, and
the tenth part of the city fell, and in the earthquake

were slain seven thousand men; and the rest became afraid, and gave glory to the God of heaven.

14 The second woe is past; behold, the third woe cometh quickly.

15 And the seventh angel sounded, and there followed loud
voices in heaven, saying, The kingdom of the world is
become the kingdom of our Lord and of his Christ, and
16 he will reign for ever and ever. And the twenty-four
elders, who sat before God on their thrones, fell upon
17 their faces, and worshipped God, saying, We give thanks
to thee, O Lord God Almighty, who art and who wast,
because thou hast taken thy great power, and hast reigned.
18 And the nations were enraged, and thy wrath is come, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy the destroyers of the earth.

19 And the temple of God was opened in heaven, and the ark of his covenant was seen in his temple; and there were lightnings, and voices, and thunders, and an earthquake, and a great hailstorm.

XII. And a great sign was seen in heaven; a woman clothed
with the sun, and the moon under her feet, and upon her
2 head a crown of twelve stars; and being with child she
crieth out, travailing in birth, and pained to be delivered.
3 And another sign was seen in heaven; and behold, a great
red dragon, having seven heads and ten horns, and on his
4 heads seven diadems; and his tail dragged the third part
of the stars of heaven, and cast them to the earth. And
the dragon standeth before the woman who was about to
bring forth, that when she hath brought forth he may de-
5 vour her child. And she brought forth a man-child, who
is to rule all the nations with a rod of iron; and her
6 child was caught up to God, and to his throne. And the

woman fled into the wilderness, where she hath a place
prepared by God, that they should nourish her there a
thousand two hundred and sixty days.

7 And there was war in heaven; Michael and his angels
fought against the dragon; and the dragon fought and his
8 angels, and prevailed not; neither was their place found
9 any more in heaven. And the great dragon was cast down,
the old serpent, called the Devil and Satan, who deceiveth
the whole world; he was cast down to the earth, and his
angels were cast down with him.

10 And I heard a loud voice in heaven, saying, Now is
come the salvation and the power and the kingdom of
our God, and the authority of his Christ; for the accuser
of our brethren is cast down, who accused them before our
11 God day and night; and they conquered him because of
the blood of the Lamb, and because of the word of their
testimony; and they loved not their lives, even to death.
12 Therefore rejoice, ye heavens, and ye that dwell in them.
Woe to the earth and the sea! for the Devil is come down
to you, having great wrath, because he knoweth that he
hath but a short time.

13 And when the dragon saw that he was cast down to the
earth, he persecuted the woman who brought forth the
14 man-child. And to the woman were given the two wings
of a great eagle, that she might fly into the wilderness,
into her place, where she is nourished for a time, and
times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a river,
after the woman, that he might cause her to be carried
16 away by the river. And the earth helped the woman,
and the earth opened her mouth, and swallowed up the
17 river which the dragon cast out of his mouth. And the
dragon was enraged at the woman, and went away to make
war with the rest of her offspring, who keep the commandments of God, and maintain the testimony to Jesus.

XIII. And I stood upon the sand of the sea. And I saw
a beast coming up out of the sea, having ten horns and
seven heads, and upon his horns ten diadems, and upon
2 his heads names of blasphemy. And the beast which I
saw was like a leopard, and his feet were as the feet of
a bear, and his mouth as the mouth of a lion. And the
dragon gave him his power, and his throne, and great au-
3 thority. And I saw one of his heads as it were wounded
to death; and his deadly wound was healed. And the
4 whole earth wondered after the beast. And they wor-
shipped the dragon, because he gave the authority to the
beast; and they worshipped the beast, saying, Who is like
5 to the beast, and who is able to make war with him? And
there was given to him a mouth speaking great things and
blasphemy; and power was given to him to work forty-two
6 months. And he opened his mouth in blasphemies against
God, to blaspheme his name, and his tabernacle, and those
7 who dwell in heaven. And it was given to him to make
war with the saints, and to overcome them; and power
was given him over every tribe, and people, and tongue,
8 and nation. And all who dwell on the earth will worship
him, every one whose name hath not been written in the
book of life of the Lamb that was slain from the founda-
9 tion of the world. If any one hath an ear, let him hear.
10 If any one [leadeth] into captivity he shall go into cap-
tivity; if any one shall kill with the sword, he must be
killed with the sword. Here is the endurance and the
faith of the saints.

11 And I saw another beast coming up out of the earth;
and he had two horns like a lamb, and he spoke as a
12 dragon. And he exerciseth all the authority of the first

Chap. XIII. 8. — *slain from the foundation*, &c. Otherwise, *slain, from the foundation*, &c.

beast in his presence; and causeth the earth and those
who dwell therein to worship the first beast, whose deadly
13 wound was healed. And he doeth great signs, so that he
even causeth fire to come down from heaven on the earth,
14 in the sight of men. And he deceiveth them that dwell
on the earth, by reason of the signs which it was given
him to do in the presence of the beast; commanding those
who dwell on the earth to make an image to the beast
15 which had the wound by a sword, and lived. And it was
given to him to give breath to the image of the beast,
that the image of the beast should even speak, and cause
that all who did not worship the image of the beast should
16 be killed. And he causeth all, the small and the great,
and the rich and the poor, and the free and the bond, to
receive a mark on their right hand, or on their forehead;
17 and that no one shall be able to buy or sell, except him
that hath the mark, the name of the beast, or the num-
18 ber of his name. Here is wisdom. Let him that hath
understanding count the number of the beast; for it is
the number of a man, and his number is six hundred
and sixty-six.

XIV. And I saw, and lo! the Lamb stood on Mount Zion, and with him a hundred and forty-four thousand, having his name and the name of his Father written on their foreheads.

2 And I heard a voice from heaven, as the voice of many
waters, and as the voice of loud thunder; and the voice
which I heard was as that of harpers, harping with their
3 harps. And they sing a new song before the throne, and
before the four living creatures and the elders; and no
one was able to learn the song but the hundred and forty-
4 four thousand, who were redeemed from the earth. These
are they who were not defiled with women; for they are
virgins. These are they who follow the Lamb wherever

he goeth. These were redeemed from among men, a first-
5 fruits to God and to the Lamb. And in their mouth was
found no falsehood; for they are without fault.

6 And I saw another angel flying in mid-heaven, having
an everlasting message of good tidings to proclaim to those
who dwell on the earth, and to every nation, and tribe, and
7 tongue, and people; saying with a loud voice, Fear God,
and give glory to him, for the hour of his judgment is
come; and worship him that made the heaven, and the
earth, and sea, and fountains of waters.

8 And another, a second angel, followed, saying: Fallen, fallen is Babylon the great, which hath made all the nations drink of the wine of the wrath of her fornication.

9 And another, a third angel, followed them, saying with
a loud voice: If any one worship the beast and his image,
10 and receive the mark on his forehead or on his hand, the
same shall drink of the wine of the wrath of God, which
is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone
in the presence of the angels, and in the presence of the
11 Lamb. And the smoke of their torment goeth up for ever
and ever; and they have no rest day or night, who worship the beast and his image, and whoever receiveth the
12 mark of his name. Here is the endurance of the saints,
who keep the commandments of God, and the faith of
Jesus.

13 And I heard a voice from heaven, saying, Write, Blessed are the dead, who die in the Lord from henceforth. Yea, saith the Spirit, that they shall rest from their labors; and their works do follow them.

14 And I saw, and lo! a white cloud, and upon the cloud
one sat like to a son of man, having on his head a golden
15 crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to

him who sat on the cloud, Thrust in thy sickle, and reap,
for the time to reap is come, because the harvest of the
16 earth is ripe. And he who sat on the cloud thrust in his
sickle upon the earth; and the earth was reaped.

17 And another angel came out of the temple which is in
18 heaven, he also having a sharp sickle. And another angel
came out from the altar, who had power over fire; and he
cried with a loud cry to him who had the sharp sickle, saying,
Thrust in thy sharp sickle, and gather the clusters of
the vine of the earth, for the grapes of the earth are fully
19 ripe. And the angel thrust in his sickle into the earth,
and gathered the fruit of the vine of the earth, and cast
20 it into the great wine-press of the wrath of God. And the
wine-press was trodden outside the city, and blood came
out of the winepress, even to the bits of the horses, to the
distance of a thousand six hundred furlongs.

XV. And I saw another sign in heaven, great and marvellous,
seven angels, having seven plagues, which are the
last, because in them is completed the wrath of God.

2 And I saw as it were a sea of glass mingled with fire,
and those who had gained the victory over the beast, and
over his image, and over the number of his name, standing
3 at the sea of glass, having harps of God. And they
sing the song of Moses the servant of God, and the song
of the Lamb, saying: Great and marvellous are thy works,
Lord God Almighty; just and true are thy ways, thou
4 King of the nations; who shall not fear, O Lord, and glorify
thy name? for thou only art holy; for all nations shall
come and worship before thee, because thy judgments are
made manifest.

5 And after these things I saw, and the temple of the
6 tabernacle of the testimony in heaven was opened; and
the seven angels who had the seven plagues came forth,
clothed in pure shining linen, and girded about the breasts

7 with golden girdles. And one of the four living creatures
gave to the seven angels seven golden vials, full of the
8 wrath of God, who liveth for ever and ever. And the
temple was filled with smoke from the glory of God, and
from his power; and no one was able to enter the temple, till the seven plagues of the seven angels were completed.

XVI. And I heard a loud voice out of the temple, saying to the seven angels, Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first departed, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and who worshipped his image.

3 And the second poured out his vial into the sea; and it became blood, as of a dead man, and every living thing died, that was in the sea.

4 And the third poured out his vial into the rivers and
5 fountains of waters; and they became blood. And I heard
the angel of the waters saying, Righteous art thou, who art
6 and wast holy, because thou hast judged thus; for they
shed the blood of saints and prophets, and thou hast given
7 them blood to drink; they deserve it. And I heard the altar saying, Even so, Lord God Almighty! true and righteous are thy judgments.

8 And the fourth poured out his vial upon the sun; and
9 it was given to it to scorch men with fire; and men were
scorched with great heat. And men blasphemed the name
of God, who had the power over these plagues; and they
repented not, to give him glory.

10 And the fifth poured out his vial upon the throne of

Chap. XV. 7. — *vials;* i.e. shallow bowls, or cups.

Chap. XVI. 5. — *who art and wast holy;* otherwise, *who art and who wast; holy,* &c. — A.

the beast; and his kingdom became darkened; and they
11 gnawed their tongues for pain, and blasphemed the God of
heaven, because of their pains and because of their sores;
and they repented not of their deeds.

12 And the sixth poured out his vial upon the great river,
the Euphrates; and the water thereof was dried up, that
the way of the kings who are from the rising of the sun
13 might be prepared. And I saw come out of the mouth of
the dragon, and out of the mouth of the beast, and out
of the mouth of the false prophet, three unclean spirits
14 like frogs; for they are the spirits of demons, working
signs, which go forth to the kings of the whole world, to
gather them to the battle of that great day of God Al-
15 mighty. Behold, I come as a thief; blessed is he that
watcheth, and keepeth his garments, that he may not walk
16 naked, and his shame be seen. And he gathered them to-
gether into the place called in the Hebrew tongue, Harmagedon.

17 And the seventh poured out his vial upon the air;
and there came forth a loud voice from the temple, from
18 the throne, saying, It is done. And there followed light-
nings, and voices, and thunders, and there was a great
earthquake, such as there was not since there was a man
upon the earth, so mighty an earthquake, and so great.
19 And the great city was divided into three parts, and
the cities of the nations fell; and Babylon the great was
remembered before God, to give to her the cup of the
20 wine of the fierceness of his wrath. And every island
21 fled away, and no mountains were found; and there came
down from heaven upon men a great storm of hail, every
stone weighing about a talent; and men blasphemed God
on account of the plague of the hail; for the plague thereof
was exceeding great.

Ver. 16. — *he gathered;* otherwise, *they gathered.* — A.
Ver. 21. — *a talent;* i.e. about ninety-five pounds.

XVII. And there came one of the seven angels who had the seven vials, and talked with me, saying, Come hither; I will show thee the judgment of the great harlot that
2 sitteth upon the many waters; with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.
3 So he carried me away in the Spirit into the wilderness. And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten
4 horns. And the woman was clothed in purple and scarlet, decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and the im-
5 purities of the fornication of the earth, and upon her forehead a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered with great wonder.

7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads,
8 and the ten horns. The beast which thou sawest, was, and is not, and is to come up out of the abyss, and goeth into perdition; and they that dwell on the earth, whose names have not been written in the book of life from the foundation of the world, will wonder, when they see the beast, that he was, and is not, and yet will come.

9 Here is the mind that hath wisdom. The seven heads
10 are seven mountains, on which the woman sitteth. And they are seven kings; five of them are fallen, one is; the other is not yet come, and when he hath come, he must re-
11 main a short time. And the beast that was, and is not, he is an eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, who
have received no kingdom as yet, but receive authority
13 as kings one hour with the beast. These have one mind,
14 and give their power and authority to the beast. These
will make war with the Lamb; and the Lamb will overcome them, because he is Lord of lords, and King of
kings: and they who are with him are called, and chosen,
and faithful.

15 And he saith to me, The waters which thou sawest,
where the harlot sitteth, are peoples, and multitudes, and
16 nations, and tongues. And the ten horns which thou sawest, and the beast, these will hate the harlot, and will make
her desolate and naked, and will eat her flesh, and will
17 burn her up with fire. For God hath put in their hearts
to do his will, and to form one purpose, and to give their
kingdom to the beast, until the words of God shall be
18 fulfilled. And the woman which thou sawest is the great
city, which reigneth over the kings of the earth.

XVIII. After these things I saw another angel coming down
from heaven, having great power; and the earth was lightened with his glory. And he cried with a strong voice,
saying: Fallen, fallen is Babylon the great, and is become
a habitation of demons, and a hold of every unclean spirit,
3 and a cage of every unclean and hateful bird; for all the
nations have drunk of the wine of the wrath of her fornication, and the kings of the earth committed fornication
with her, and the merchants of the earth became rich out
of the abundance of her luxury.

4 And I heard another voice from heaven, saying, Come
out of her, my people, that ye be not partakers of her
5 sins, and that ye receive not of her plagues; for her sins
have reached to heaven, and God hath remembered her
6 iniquities. Requite her even as she requited, and render
to her double according to her works; in the cup which

7 she mixed, mix to her double. As much as she glorified
herself and lived luxuriously, so much torment and mourning give her. For she saith in her heart, I sit a queen,
8 and am no widow, and shall see no mourning; therefore
in one day shall her plagues come, death, and mourning,
and famine; and she shall be burned up with fire; for
strong is the Lord God who judged her.

9 And the kings of the earth who committed fornication
and lived luxuriously with her shall weep and lament for
10 her, when they see the smoke of her burning, standing
afar off for the fear of her torment, saying, Alas, alas, the
great city! Babylon, the mighty city! for in one hour is
thy judgment come.

11 And the merchants of the earth weep and mourn over
her, because no one buyeth their merchandise any more;
12 merchandise of gold and of silver, and of precious stones
and of pearls, and of fine linen and of purple, and of silk
and of scarlet; and all citron wood, and all manner of
vessels of ivory, and all manner of vessels of most costly
13 wood, and of brass, and iron, and marble; and cinnamon,
and amomum, and odors, and ointment, and frankincense,
and wine, and oil, and fine flour, and wheat, and cattle, and
sheep; and merchandise of horses and chariots and slaves;
14 and souls of men. And the fruits that thy soul desired are
departed from thee, and all thy dainty and splendid things
are perished from thee, and thou shalt find them no more.

15 The merchants of these things, who became rich by her,
shall stand afar off for the fear of her torment, weeping
16 and mourning, saying: Alas, alas, the great city, that was
clothed in fine linen and purple and scarlet, and decked
17 with gold and precious stones and pearls! for in one hour

Chap. XVIII. 13. — *souls of men;* i.e. slaves. See Ezek. xxvii. 13. But what distinction, if any, the writer made between slaves and souls of men, unless it be that the former are mentioned as attached to horses and chariots, does not appear.

so great wealth is made desolate. And every pilot, and
every one that saileth to any place, and mariners, and as
18 many as trade by sea, stood afar off, and cried out when
they saw the smoke of her burning, saying, What city is
19 like the great city! And they cast dust on their heads,
and cried out, weeping and mourning, saying: Alas, alas,
the great city, whereby were made rich all that had ships
in the sea by reason of her wealth! for in one hour she
is made desolate.

20 Rejoice over her, thou heaven, and ye saints and ye apostles
and ye prophets! for God hath avenged you on her.

21 And a strong angel took up a stone like a great millstone,
and cast it into the sea, saying, Thus with violence
shall Babylon the great city be thrown down, and shall
22 never more be found. And the sound of harpers, and of
musicians, and of pipers, and of trumpeters shall be heard
in thee no more, and no craftsman, of whatever craft, shall
be found any more in thee, and the sound of a mill-stone
23 shall never more be heard in thee, and the light of a lamp
shall shine no more in thee, and the voice of the bridegroom
and of the bride shall be heard in thee no more;
for thy merchants were the great men of the earth; for
24 by thy sorcery were all the nations deceived. And in her
was found the blood of prophets, and of saints, and of all
that have been slain upon the earth.

XIX. After these things I heard as it were a loud voice of
a great multitude in heaven, saying, Hallelujah! The salvation,
2 and the glory, and the power, belong to our God; for
true and righteous are his judgments; for he hath judged
the great harlot, who corrupted the earth with her fornication,
and hath avenged the blood of his servants at her
3 hand. And a second time they said, Hallelujah! and her
4 smoke goeth up for ever and ever. And the twenty-four
elders and the four living creatures fell down and wor-

shipped God that sat on the throne, saying, Amen, hallelujah!

5 And a voice came forth from the throne, saying, Praise
our God, all ye his servants, and ye that fear him, the
small and the great.

6 And I heard as it were the voice of a great multitude,
and as the voice of many waters, and as the voice of
mighty thunders, saying, Hallelujah! for the Lord our God
7 the Almighty reigneth. Let us rejoice and exult, and we
will give to him the glory; for the marriage of the Lamb
8 is come, and his wife hath made herself ready; and it was
given to her that she should be clothed in fine linen, shining
and pure. For the fine linen is the righteousness of
9 the saints. And he saith to me, Write, Blessed are they
who are called to the marriage-supper of the Lamb. And
10 he saith to me, These are the true words of God. And I
fell at his feet to worship him; and he saith to me, See
thou do it not; I am a fellow-servant of thee, and of thy
brethren who maintain the testimony to Jesus; worship
God. For the testimony to Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse,
and he who sat upon him was called Faithful and True,
12 and in righteousness he doth judge and make war. His
eyes were a flame of fire, and on his head were many
diadems; and he had names written, and a name written
13 which no one knoweth but he himself; and he was
clothed with a garment dipped in blood; and his name
14 is called, The Word of God. And the armies which are
in heaven followed him upon white horses, clothed in fine
15 linen, white and pure. And out of his mouth goeth a
sharp sword, that with it he may smite the nations; and
he will rule them with a rod of iron; and he treadeth
the wine-press of the fierceness of the wrath of God Almighty.
16 And he hath on his garment and on his thigh a
name written: King of kings, and Lord of lords.

17 And I saw an angel standing in the sun; and he cried
with a loud voice, saying to all the birds that fly in mid-heaven,
Come, gather yourselves together to the great supper
18 of God; that ye may eat the flesh of kings, and the
flesh of captains, and the flesh of mighty men, and the flesh
of horses, and of those who sit on them, and the flesh of all
men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and
their armies, gathered together to make war against him
20 who sat on the horse, and against his army. And the
beast was seized and he who was with him, the false
prophet who wrought the signs in his presence, with
which he deceived those who received the mark of the
beast, and who worshipped his image; the two were cast
21 alive into the lake of fire burning with brimstone. And
the rest were slain with the sword of him who sat upon
the horse, the sword which proceeded out of his mouth;
and all the birds were glutted with their flesh.

XX. And I saw an angel coming down from heaven, having
2 the key of the abyss, and a great chain in his hand. And
he laid hold of the dragon, the old serpent, which is the
3 Devil and Satan, and bound him a thousand years, and
cast him into the abyss, and shut him up and set a seal
over him, that he may deceive the nations no more, till
the thousand years are ended: after that he must be loosed
for a short time.

4 And I saw thrones; and they sat on them, and judgment
was given to them; and I saw the souls of those
beheaded on account of the testimony to Jesus, and on account
of the word of God, and of all who had not worshipped
the beast, nor his image, and had not received his
mark upon their forehead, or upon their hand; and they
5 lived, and reigned with Christ a thousand years. And
the rest of the dead lived not until the thousand years

6 were ended. This is the first resurrection. Blessed and
holy is he that hath part in the first resurrection; on these
the second death hath no power, but they shall be priests
of God and of Christ, and shall reign with him a thousand
years.

7 And when the thousand years are ended, Satan will be
8 loosed out of his prison; and will go out to deceive the
nations which are in the four corners of the earth, Gog
and Magog, to gather them together to the war, the num-
9 ber of whom is as the sand of the sea. And they went up
upon the breadth of the earth, and encompassed the camp
of the saints, and the beloved city; and fire came down
10 out of heaven, and devoured them. And the Devil who
deceived them was cast into the lake of fire and brim-
stone, where are also the beast and the false prophet;
and they will be tormented day and night for ever and
ever.

11 And I saw a great white throne, and him who sat on
it, from whose face the earth and the heaven fled away,
12 and no place was found for them. And I saw the dead,
the great and the small, standing before the throne, and
books were opened; and another book was opened, which
is the book of life; and the dead were judged out of the
things written in the books, according to their works.
13 And the sea gave up the dead which were in it, and
death and the underworld gave up the dead which were
in them; and they were judged each one according to his
14 works. And death and the underworld were cast into
the lake of fire; this is the second death, the lake of fire.
15 And if any one was not found written in the book of life.
he was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth; for the
first heaven and the first earth had passed away, and the
2 sea was no more. And I saw the holy city, new Jerusa-

lem, coming down out of heaven from God, prepared as a
3 bride adorned for her husband. And I heard a loud voice
out of the throne, saying, Behold, the tabernacle of God
is with men, and he will dwell with them, and they will
be his people, and God himself will be with them, their
4 God; and God will wipe away every tear from their eyes,
and death shall be no more, neither shall mourning, nor
crying, nor pain be any more; for the former things are
passed away.

5 And he that sat upon the throne said, Behold, I make
all things new. And he saith, Write; for these words
6 are faithful and true. And he said to me, All things are
accomplished. I am the Alpha and the Omega, the beginning
and the end. To him that thirsteth I will give
7 of the fountain of the water of life freely. He that overcometh
shall inherit these things, and I will be his God,
8 and he shall be my son. But the cowardly, and unbelieving,
and the polluted with abominations, and murderers,
and fornicators, and sorcerers, and idolaters, and all
the liars, shall have their part in the lake which burneth
with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the
seven vials filled with the seven last plagues, and talked
with me, saying, Come hither; I will show thee the bride,
10 the wife of the Lamb. And he carried me away in the
Spirit to a great and high mountain, and showed me the
holy city, Jerusalem, coming down out of heaven from
11 God, having the glory of God; her light was like to a
most precious stone, as it were a jasper stone, clear as
12 crystal; having a wall great and high; having twelve
gates, and at the gates twelve angels, and names written
thereon, which are the names of the twelve tribes of the
13 sons of Israel; on the east, three gates; and on the north,

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Chap. XXI. 11. — *her light;* i.e. luminary.

three gates; and on the south, three gates; and on the
14 west, three gates. And the wall of the city had twelve
foundation-stones, and on them the twelve names of the
15 twelve apostles of the Lamb. And he who talked with
me had for a measure a golden reed, to measure the city,
16 and the gates thereof, and the wall thereof. And the city
lieth four-square, and its length is as great as its breadth.
And he measured the city with the reed, twelve thousand
furlongs. The length and the breadth and the height of
17 it are equal. And he measured the wall thereof, a hundred
and forty-four cubits, according to a man's measure,
18 which is that of an angel. And the material of its wall
was jasper; and the city was of pure gold, like to clear
19 glass. The foundation-stones of the wall of the city were
adorned with all manner of precious stones: the first foundation-stone
was jasper; the second, sapphire; the third,
20 chalcedony; the fourth, emerald; the fifth, sardonyx; the
sixth, sardius; the seventh, chrysolite; the eighth, beryl;
the ninth, topaz; the tenth, chrysoprasus; the eleventh,
21 hyacinth; the twelfth, amethyst. And the twelve gates
were twelve pearls; every several gate was of one pearl.
And the street of the city was pure gold, like transparent
22 glass. And I saw no temple therein; for the Lord God
23 Almighty is its temple, and the Lamb. And the city
hath no need of the sun, nor of the moon, to shine upon
it; for the glory of God lightened it, and the Lamb is
24 the light thereof. And the nations will walk by the light
of it; and the kings of the earth bring their glory into
25 it; and the gates of it shall not be shut by day, for there
26 will be no night there; and they will bring the glory and
27 the honor of the nations into it. And there shall not enter
into it anything unclean, or that worketh abomination
and falsehood; but only they that are written in the
Lamb's book of life.

XXII. And he showed me a river of water of life, clear

as crystal, coming out of the throne of God and of the
2 Lamb. Between the street of the city and the river,
on one side and on the other, is the tree of life, bearing
twelve kinds of fruit, and yielding its fruit every month;
and the leaves of the tree are for the healing of the na-
3 tions. And there shall be no more curse; and the throne
of God and of the Lamb will be in it, and his servants
4 will serve him; and they will see his face, and his name
5 will be upon their foreheads. And there will be no night,
and no need of lamp or light, for the Lord God will shine
upon them; and they will reign for ever and ever.

6 And he said to me, These words are faithful and true;
and the Lord God of the spirits of the prophets sent his
angel to show to his servants what must shortly come to
7 pass. And behold, I come quickly. Blessed is he that
keepeth the words of the prophecy of this book.

8 And I John am he who heard and saw these things;
and when I had heard and when I had seen, I fell down
to worship before the feet of the angel who showed me
9 these things. And he saith to me, See thou do it not;
I am a fellow-servant of thee, and of thy brethren the
prophets, and of those who keep the words of this book;
10 worship God. And he saith to me, Seal not the words
11 of the prophecy of this book; the time is at hand. He
that is unjust, let him be unjust still, and he that is filthy,
let him be filthy still; and he that is righteous, let him do
righteousness still, and he that is holy, let him be holy
still.

12 Behold, I come quickly, and my reward is with me, to
13 give to every one according as his work is. I am the
Alpha and the Omega, the first and the last, the begin-
ning and the end.

14 Blessed are they that wash their robes, that they may
have a right to the tree of life, and may enter by the

15 gates into the city. Without are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whoever loveth and practiseth falsehood.

16 I Jesus sent my angel to testify these things to you for the churches. I am the shoot and the offspring of David, the bright morning-star.

17 And the Spirit and the bride say, Come! And let him that heareth say, Come! And let him that thirsteth come! Whoever will, let him take the water of life freely.

18 I testify to every one that heareth the words of the prophecy of this book, If any one shall add to them, God will add to him the plagues that are written in this book;
19 and if any one shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written of in this book.

20 He who testifieth these things saith, Yea, I come quickly. Amen; come, Lord Jesus!

21 The grace of the Lord Jesus be with all.

NEW READINGS OF TISCHENDORF.

Since the completion of Dr. Noyes's Translation, the fifth part of Tischendorf's eighth critical edition of the Greek Testament has appeared, extending from Luke xviii. 10 to John vi. 23. The text of this new edition differs in some places from that of his *Synopsis Evangelica*, published in 1864, which was followed by Dr. Noyes in this portion of the Gospels. The following is a list of those changes of the text which require a change in the translation.

E. A.

TISCHENDORF'S EIGHTH EDITION, IN

Luke xviii. 11, omits "by himself."
xx. 24, reads "they said" for "they answered and said."
28, reads "be without children" (lit. "childless") for "die without children."
xxi. 2, omits "also."
6, omits "here."
12, inserts the article "the" before synagogues.
36, reads "all these things" for "all the things."
xxiii. 17, omits the verse.
39, omits "saying." Our idiom, however, requires its insertion in the translation.
xxiv. 13, reads "sixty" for "a hundred and sixty."
21, reads "we were hoping that it was he who was to redeem Israel" for "we are hoping that it is he who is to redeem Israel."
John i. 18, reads "only begotten Son" for "only begotten God."
21, reads "He said" (lit. "saith") for "And he said."
46 (Gr. 47), reads "Nathanael said" for "And Nathanael said."
iii. 13, adds, at the end of the verse, "who is in heaven."
36, reads "he that disobeyeth" for "and he," &c.
iv. 9, omits "For Jews have no dealings with Samaritans."

John iv. 17, reads "answered and said" for "answered."
— reads "I have" for "that thou hast."
37, reads "herein is the saying true" for "herein is fulfilled the true saying."
v. 9, omits "immediately."
vi. 11, reads "gave thanks, and distributed" (lit. "gave") for "having given thanks, distributed."
15, reads "fleeth" for "withdrew."
22, reads "saw" for "having seen."
23, omits "but."

THE END.

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